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P. OVIDII NASONIS  
FASTORUM

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WITH ENGLISH NOTES,

BY

F. A. PALEY, M.A.

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## FASTORUM

### LIBER I.

TEMPORA cum causis Latium digesta per annum,  
Lapsaque sub terras ortaue signa canam.  
Excipe pacato, Caesar Germanice, vultu  
Hoc opus, et timidæ dirige navis iter;  
Officioque, levem non aversatus honorem, 5  
Huic tibi devoto numine dexter ades.  
Sacra recognosces annalibus eruta priscis,  
Et quo sit merito quæque notata dies.  
Invenies illic et festa domestica vobis;  
Saepe tibi pater est, saepe legendus avus. 10  
Quæque ferunt illi pictos signantia fastos,  
Tu quoque cum Druso praemia fratre feres.  
Caesaris arma canant alii, nos Caesaris aras,  
Et quoscumque sacris addidit ille dies.  
Annue conanti per laudes ire tuorum, 15  
Deque meo pavidos excute corde metus.  
Da mihi te placidum, dederis in carmina vires;  
Ingenium vultu statque caditque tuo.  
Pagina iudicium docti subitura movetur  
Principis, ut Clario missa legenda deo. 20  
Quæ sit enim culti facundia sensimus oris,  
Civica pro trepidis cum tulit arma reis.  
Scimus et ad nostras cum se tulit impetus artes,

Ingenii currant flumina quanta tui.  
 Si licet et fas est, vates rege vatis habenas, 25  
 Auspicio felix totus ut annus eat.  
 Tempora digereret cum conditor urbis, in anno  
 Constituit menses quinque bis esse suo.  
 Scilicet arma magis quam sidera, Romule, noras,  
 Curaque finitimos vincere major erat. 30  
 Est tamen et ratio, Caesar, quae moverit illum,  
 Erroremque suum quo tueatur habet.  
 Quod satis est utero matris dum prodeat infans,  
 Hoc anno statuit temporis esse satis;  
 Per totidem menses a funere conjugis uxor 35  
 Sustinet in vidua tristia signa domo.  
 Haec igitur vidit trabeati cura Quirini  
 Cum rudibus populis annua jura daret.  
 Martis erat primus mensis, Venerisque secundus;  
 Haec generis princeps, ipsius ille pater. 40  
 Tertius a senibus, juvenum de nomine quartus;  
 Quae sequitur numero turba notata fuit.  
 At Numa nec Janum nec avitas praeterit umbras,  
 Mensibus antiquis praeposuitque duos.  
 Ne tamen ignores variorum jura dierum, 45  
 Non habet officii Lucifer omnis idem.  
 Ille Nefastus erit, per quem tria verba silentur;  
 Fastus erit, per quem lege licebit agi.  
 Neu toto perstare die sua jura putaris;  
 Qui jam Fastus erit, mane Nefastus erat. 50  
 Nam simul exta deo data sunt licet omnia fari,  
 Verbaque honoratus libera praetor habet.  
 Est quoque quo populum jus est includere septis;  
 Est quoque qui nono semper ab orbe redit.  
 Vindicat Ausonias Junonis cura Kalendas; 55  
 Idibus alba Jovi grandior agna cadit;  
 Nonarum tutela deo caret. Omnibus istis,  
 Ne fallare cave, proximus Ater erit.  
 Omen ab eventu est; illis nam Roma diebus  
 Damna sub adverso tristia Marte tulit. 60  
 Haec mihi dicta semel totis haerentia fastis,  
 Ne seriem rerum scindere cogar, erunt.

KAL.

1st.

- 25      Ecce tibi faustum, Germanice, nuntiat annum,  
          Inque meo primus carmine Janus adest.  
          Jane biceps, anni tacite labentis origo,      65  
          Solus de superis qui tua terga vides,  
 30      Dexter ades ducibus, quorum secura labore  
          Otia terra ferax, otia pontus agit.  
          Dexter ades patribusque tuis populoque Quirini,      70  
          Et resera nutu candida templa tuo.  
          Prospera lux oritur; linguisque animisque favete:  
          Nunc dicenda bono sunt bona verba die.  
 35      Lite vacent aures, insanaque protinus absint  
          Jurgia; differ opus, livida turba, tuum.  
          Cernis odoratis ut luceat ignibus aether,      75  
          Et sonet accensis spica Cilissa focis?  
          Flamma nitore suo templorum verberat aurum,  
 40      Et tremulum summa spargit in aede jubar.  
          Vestibus intactis Tarpeias itur in arces,  
          Et populus festo concolor ipse suo est.      80  
          Jamque novi praeceunt fascēs, nova purpura fulget,  
          Et nova conspicuum pondera sentit ebur.  
 45      Colla rudes operum praebeant ferienda juvenci,  
          Quos aluit campis herba Falisca suis.  
          Juppiter, arce sua cum totum spectat in orbem,      85  
          Nil nisi Romanum quod tueatur habet.  
          Salve, laeta dies, meliorque revertere semper,  
 50      A populo rerum digna potente coli.
- Quem tamen esse deum te dicam, Jane biformis?  
          Nam tibi par nullum Graecia numen habet.      90  
          Ede simul causam cur de caelestibus unus  
          Sitque quod a tergo sitque quod ante vides.  
 55      Haec ego cum sumptis agitare mentē tabellis,  
          Lucidior visa est, quam fuit ante, domus.  
          Tum sacer ancipiti mirandus imagine Janus      95  
          Bina repens oculis obtulit ora meis.  
          Extimui, sensique metu riguisse capillos,  
 60      Et gelidum subito frigore pectus erat.  
          Ille, tenens dextra baculum clavemque sinistra,  
          Edidit hos nobis ore priore sonos:      100

Disce, metu posito, vates operose dierum,  
 Quod petis, et voces percipe mente meas.  
 Me Chaos antiqui, nam sum res prisca, vocabant.  
 Aspice, quam longi temporis acta canam.  
 Lucidus hic aër et quae tria corpora restant, 105  
 Ignis, aquae, tellus, unus acervus erant.  
 Ut semel haec rerum secessit lite suarum,  
 Inque novas abiit massa soluta domos,  
 Altum flamina petit; propior locus aëra cepit;  
 Sederunt medio terra fretumque solo. 110  
 Tunc ego, qui fueram globus et sine imagine moles,  
 In faciem redii dignaque membra deo.  
 Nunc quoque, confusae quondam nota parva figurae,  
 Ante quod est in me postque videtur idem.  
 Accipe quaesitae quae causa sit altera formae, 115  
 Hanc simul ut noris officiumque meum.  
 Quidquid ubique vides, caelum, mare, nubila, terras,  
 Omnia sunt nostra clausa patentque manu.  
 Me penes est unum vasti custodia mundi,  
 Et jus vertendi cardinis omne meum est. 120  
 Cum libuit Pacem placidis emittere tectis,  
 Libera perpetuas ambulat illa vias.  
 Sanguine letifero totus miscebitur orbis,  
 Ni teneat rigidae condita bella serae.  
 Praesideo foribus caeli cum mitibus Horis; 125  
 It, redit officio Juppiter ipse meo.  
 Inde vocor Janus: cui cum Cereale sacerdos  
 Imponit libum farraque mixta sale,  
 Nomina ridebis: modo namque Patulcius idem,  
 Et modo sacrificio Clusius ore vocor. 130  
 Scilicet alterno voluit rudis illa vetustas  
 Nomine diversas significare vices.  
 Vis mea narrata est: causam nunc disce figurae;  
 Jam tamen hanc aliqua tu quoque parte vides.  
 Omnis habet geminas hinc atque hinc janua frontes, 135  
 E quibus haec populum spectat, at illa Larem.  
 Utque sedens vester primi prope limina tecti  
 Janitor egressus introitusque videt;  
 Sic ego prospicio, caelestis janitor aulae,  
 Eoas partes Hesperiasque simul. 140

Ora vides Hecates in tres vergentia partes,  
 Servet ut in ternas compita secta vias;  
 Et mihi, ne flexu cervicis tempora perdam,  
 Cernere non moto corpore bina licet.  
 105 Dixerat, et vultu, si plura requirere vellem, 145  
 Difficilem mihi se non fore fassus erat.  
 Sumpsi animum, gratesque deo non territus egi,  
 Verbaque sum spectans pauca locutus humum :  
 110 Dic, age, frigoribus quare novus incipit annus, 150  
 Qui melius per ver incipiendus erat ?  
 Omnia tunc florent, tunc est nova temporis aetas,  
 Et nova de gravido palmito gemma tumet,  
 Et modo formatis operitur frondibus arbos,  
 115 Prodit et in summum seminis herba solum, 155  
 Et tepidum volucres concentibus aëra mulcent,  
 Ludit et in pratis luxuriatque pecus.  
 Tum blandi soles, ignotaque prodit hirundo,  
 Et luteum celsa sub trabe figit opus ;  
 120 Tum patitur cultus ager et renovatur aratro ; 160  
 Haec anni novitas jure vocanda fuit.  
 Quaesieram multis : non multis ille moratus  
 Contulit in versus sic sua verba duos :  
 Bruma novi prima est veterisque novissima solis ;  
 125 Principium capiunt Phoebus et annus idem. 165  
 Post ea mirabar, cur non sine litibus esset  
 Prima dies. Causam percipe, Janus ait.  
 Tempora commisi nascentia rebus agendis,  
 Totus ab auspicio ne foret annus iners.  
 130 Quisque suas artes ob idem delibat agendo, 170  
 Nec plus quam solitum testificatur opus.  
 Mox ego : Cur, quamvis aliorum numina placem,  
 Jane, tibi primum tura merumque fero ?  
 Ut possis aditum per me, qui limina servo,  
 Ad quoscumque voles, inquit, habere deos.  
 135 At cur laeta tuis dicuntur verba Kalendis, 175  
 Et damus alternas accipimusque preces ?  
 Tum deus incumbens baculo, quem dextra gerebat,  
 Omnia principiis, inquit, inesse solent.  
 Ad primam vocem timidas advertitis aures,  
 140 Et visam primum consulit augur avem. 180



Templa patent auresque deum, nec lingua caducas  
 Concipit ulla preces, dictaque pondus habent.  
 Desierat Janus ; nec longa silentia feci,  
 Sed tetigi verbis ultima verba meis :  
 Quid vult palma sibi rugosaeque carica, dixi, 185  
 Et data sub niveo candida mella cado ?  
 Omen, ait, causa est, ut res sapor ille sequatur,  
 Et peragat coeptum dulcis ut annus iter.  
 Dulcia cur dentur video ; stipis adjice causam, 190  
 Pars mihi de festo ne labet ulla tuo.  
 Risit, et, O quam te fallunt tua saecula, dixit,  
 Qui stipe mel sumpta dulcius esse putes !  
 Vix ego Saturno quemquam regnante videbam,  
 Cujus non animo dulcia lucra forent.  
 Tempore crevit amor, qui nunc est summus, habendi ; 195  
 Vix ultra quo jam progrediatur habet.  
 Pluris opes nunc sunt quam prisci temporis annis,  
 Dum populus pauper, dum nova Roma fuit,  
 Dum casa Martigenam capiebat parva Quirinum,  
 Et dabat exiguum fluminis ulva torum. 200  
 Juppiter angusta vix totus stabat in aede,  
 Inque Jovis dextra fictile fulmen erat.  
 Frondibus ornabant, quae nunc Capitolia gemmis.  
 Pascebatque suas ipse senator oves ;  
 Nec pudor in stipula placidam cepisse quietem, 205  
 Et foenum capiti supposuisse fuit.  
 Jura dabat populis posito modo praetor aratro,  
 Et levis argenti lamina crimen erat.  
 At postquam fortuna loci caput extulit hujus,  
 Et tetigit summos vertice Roma deos ; 210  
 Creverunt et opes et opum furiosa cupido,  
 Et cum possideant plurima plura petunt.  
 Quaerere ut absumant, absumpta requirere certant ;  
 Atque ipsae vitiis sunt alimenta vices.  
 Sic, quibus intumuit suffusa venter ab unda, 215  
 Quo plus sunt potae, plus sitiuntur aquae.  
 In pretio pretium nunc est ; dat census honores,  
 Census amicitias ; pauper ubique jacet.  
 Tu tamen auspiciu si sit stipis utile quaeris,  
 Curque juvent nostras acra vetusta manus. 220

Aera dabant olim ; melius nunc omen in auro est,  
 Victaque concessit prisca moneta novae.  
 Nos quoque templa juvant, quamvis antiqua probemus,  
 Aurea ; majestas convenit ista deo.  
 185 Laudamus veteres sed nostris utimur annis ; 225  
 Mos tamen est aequae dignus uterque coli.  
 Finierat monitus ; placidis ita rursus, ut ante,  
 Clavigerum verbis alloquor ipse deum :  
 190 Multa quidem didici : sed cur navalis in aere 230  
 Altera signata est, altera forma biceps ?  
 Noscere me duplici posses in imagine, dixit,  
 Ni vetus ipsa dies extenuaret opus.  
 Causa ratis superest : Tuscum rate venit in amnem  
 Ante pererrato falcifer orbe deus.  
 195 Haec ego Saturnum memini tellure receptum ; 235  
 Caelitibus regnis ab Jove pulsus erat.  
 Inde diu genti mansit Saturnia nomen ;  
 Dicta quoque est Latium terra latente deo.  
 200 At bona posteritae puppim formavit in aere,  
 Hospitis adventum testificata dei. 240  
 Ipse solam colui, cujus placidissima laevum  
 Radit arenosi Tibridis unda latus.  
 Hic, ubi nunc Rôma est, inca. dua silva virebat,  
 Tantaque res paucis pascua bubus erat.  
 205 Arx mea collis erat, quem cultrix nomine nostro 245  
 Nuncupat haec aetas, Janiculumque vocat.  
 Tunc ego regnabam, patiens cum terra deorum  
 Esset, et humanis numina mixta locis.  
 210 Nondum Justitiam facinus mortale fugarat : 250  
 Ultima de superis illa reliquit humum.  
 Proque metu populum sine vi pudor ipse regebat ;  
 Nullus erat justis reddere jura labor ;  
 Nil mihi cum bello, pacem postesque tuebar :  
 Et clavem ostendens, Haec, ait, arma gero.  
 215 Presserat ora deus : tunc sic ego nostra resolvo, 255  
 Vocem mea voces eliciente dei :  
 Cum tot sint Jani, cur stas sacratus in uno,  
 Hic ubi juncta foris templa duobus habes ?  
 220 Ille manu mulcens propexam ad pectora barbam,  
 Protinus Oebalii rettulit arma Tati, 260

- Utque levis custos armillis capta Sabinis  
 Ad summae tacitos duxerit arcis iter.  
 Inde, velut nunc est, per quem descenditis, inquit,  
 Arduus in valles et fora clivus erat.  
 Et jam contigerant portam, Saturnia cujus 265  
 Dempserat oppositas insidiosa seras.  
 Cum tanto veritus committere numine pugnam  
 Ipse meae movi callidus artis opus,  
 Oraque, qua pollens ope sum, fontana reclusi,  
 Sumque repentinas ejaculatus aquas. 270  
 Ante tamen madidis subjeci sulfura venis,  
 Clauderet ut Tatio fervidus humor iter.  
 Cujus ut utilitas pulsus percepta Sabinis,  
 Quae fuerat tuto reddita forma loco est.  
 Ara mihi posita est parvo conjuncta sacello : 275  
 Haec adolet flammis cum strue farra suis.  
 At cur pace lates, motisque recluderis armis ?  
 Nec mora, quaesiti reddita causa mihi est.  
 Ut populo reditus pateant ad bella profecto,  
 Tota patet dempta janua nostra sera. 280  
 Pace fores obdo, ne qua discedere possit :  
 Caesareoque diu nomine clausus ero.  
 Dixit, et attollens oculos diversa tuentes  
 Aspexit toto quidquid in orbe fuit.  
 Pax erat, et vestri, Germanice, causa triumpho 285  
 Tradiderat famulas jam tibi Rhenus aquas.  
 Jane, face aeternos pacem pacisque ministros,  
 Neve suum, praesta, deserat auctor opus.  
 Quod tamen ex ipsis licuit mihi discere fastis :  
 Sacravere patres hoc duo templa die. 290  
 Accepit Phoebus nymphaque Coronide natum  
 Insula, dividua quam premit amnis aqua.  
 Juppiter in parte est ; cepit locus unus utrumque,  
 Junctaque sunt magno templa nepotis avo.  
 Quis vetat et stellas, ut quaeque oriturque caditque, 295  
 Dicere ? promissi pars fuit ista mei.  
 Felices animae, quibus haec cognoscere primis  
 Inque domos superas scandere cura fuit.

Credibile est illos pariter vitiisque locisque  
 Altius humanis exseruisse caput. 300

Non Venus et vinum sublimia pectora fregit,  
 Officiumve fori, militiaeve labor.

265 Nec levis ambitio, perfusaque gloria furo,  
 Magnarumve fames sollicitavit opum.

Admovere oculis distantia sidera nostris, 305  
 Aetheraque ingenio supposuere suo.

270 Sic petitur caelum, non ut ferat Ossan Olympus,  
 Summaque Peliacus sidera tangat apex.

Nos quoque sub ducibus caelum metabimur illis, 310  
 Ponemusque suos ad vaga signa dies.

## III. NON.

## 3RD.

275 Ergo ubi nox aderit venturis tertia Nonis,  
 Sparsaque caelesti rore madebit humus,  
 Octipedis frustra quaerentur brachia Cancri;  
 Praeceptis occiduas ille subivit aquas.

## .NON.

## 5TH.

280 Institerint Nonae: missi tibi nubibus atris 315  
 Signa dabunt imbres exoriente Lyra.

## V. ID.

## 9TH.

285 Quattuor adde dies ductos ex ordine Nonis,  
 Janus Agonali luce piandus erit.

Nominis esse potest succinctus causa minister,  
 Hostia caelitibus quo feriente cadit; 320

Qui calido strictos tincturus sanguine cultros,  
 Semper Agone? rogat; nec nisi jussus agit.

290 Pars, quia non veniant pecudes sed agantur, ab actu 325  
 Nomen Agonalem credit habere diem.

Pars putat hoc festum priscis Agnalia dictum,  
 Una sit ut proprio littera dempta loco.

An, quia praevisos in aqua timet hostia cultros,  
 A pecoris lux est ista notata metu?

Fas etiam fieri solitis aetate priorum  
 Nomina de ludis Graia tulisse diem. 330

que, 295 Et pecus antiquus dicebat Agonia sermo:  
 Veraque iudicio est ultima causa meo.

Utque ea nunc certa est, ita Rex placare Sacrorum  
 Numina lanigerae conjugis debet ovis.

*Victima* quae dextra cecidit *victrice* vocatur ; 335  
*Hostibus* a domitis *hostia* nomen habet.

Ante, deos homini quod conciliare valeret,  
 Far erat et puri lucida mica salis.  
 Nondum pertulerat lacrimatas cortice myrrhas  
 Acta per aequoreas hospita navis aquas ; 340  
 Tura nec Euphrates, nec miserat India costum,  
 Nec fuerant rubri cognita fila croci.  
 Ara dabat fumos, herbis contenta Sabinis,  
 Et non exiguo laurus adusta sono.  
 Si quis erat factis prati de flore coronis 345  
 Qui posset violas addere, dives erat.  
 Hic, qui nunc aperit percussi viscera tauri,  
 In sacris nullum culter habebat opus.  
 Prima Ceres avidae gavisa est sanguine porcae,  
 Ulta suas merita caede nocentis opes. 350  
 Nam sata vere novo teneris lactentia succis  
 Eruta setigeræ comperit ore suis.  
 Sus dederat poenas : exemplo territus hujus  
 Palmite debueras abstinuisse, caper.  
 Quem spectans aliquis dentes in vite prementem 355  
 Talia non tacito dicta dolore dedit :  
 Rode, caper, vitem : tamen hinc, cum stabis ad aram,  
 In tua quod spargi cornua possit erit.  
 Verba fides sequitur ; noxae tibi deditus hostis  
 Spargitur affuso cornua, Bacche, mero. 360  
 Culpa sui nocuit : nocuit quoque culpa capellæ :  
 Quid bos, quid placidæ commeruistis oves ?  
 Flebat Aristaeus, quod apes cum stirpe necatas  
 Viderat inceptos destituisse favos.  
 Caerula quem genitrix aegre solata dolentem 365  
 Addidit haec dictis ultima verba suis :  
 Siste, puer, lacrimas : Proteus tua damna levabit,  
 Quoque modo repares quae periere dabit.  
 Decipiat ne te versis tamen ille figuris,  
 Impediant geminas vincula firma manus. 370  
 Pervenit ad vatem juvenis, resolutaque somno  
 Alligat aequorei brachia capta senis.  
 Ille sua faciem transformis adulterat arte ;

- 335 Mox domitus vinculis in sua membra redit,  
 Oraque caerulea tollens rorantia barba, 375  
 Qua, dixit, repares arte requiris apes ?  
 Obrue mactati corpus tellure juvenci ;  
 Quod petis a nobis, obrutus ille dabit.  
 340 Jussa facit pastor ; fervent examina putri  
 De bove ; mille animas una necata dedit. 380  
 Pascit ovem pratum : verbenas improba carpsit  
 Quas pia dis ruris ferre solebat anus.  
 Quid tuti superest, animam cum ponat in aris  
 Lanigerumque pecus ruricolaeque boves ?  
 345 Placat equo Persis radiis Hyperiona cinctum, 385  
 Ne detur celeri victima tarda deo.  
 Quod semel est triplici pro virgine caesa Dianae,  
 Nunc quoque pro nulla virgine cerva datur.  
 350 Exta canum vidi Triviae libare Sapaeos  
 Et quicumque tuas accolit, Haeme, nives. 390  
 Caeditur et rigido custodi ruris asellus :  
 Causa pudenda quidem est, sed tamen apta deo.  
 Festa corymbiferi celebrabas Graecia Bacchi,  
 Tertia quae solito tempore bruma refert.  
 355 Di quoque cultores in idem venere Lyaei, 395  
 Et quicumque joci non alienus erat,  
 Panes et in venerem Satyrorum prona juvenus,  
 Quaeque colunt amnes solaque rura deae.  
 360 Venerat et senior pando Silenus asello,  
 Quique rubro pavidas inguine terret aves. 400  
 Dulcia qui dignum nemus in convivia nacti  
 Gramine vestitis accubuere toris.  
 Vina dabat Liber ; tulerat sibi quisque coronam ;  
 Miscendas large rivus agebat aquas.  
 365 Naïdes effusis aliae sine pectinis usi, 405  
 Pars aderant positis arte manuque comis.  
 Illa super suras tunicam collecta ministrat,  
 Altera dissuto pectus aperta sinu.  
 370 Exserit haec humerum, vestem trahit illa per herbas, 410  
 Impediunt teneros vincula nulla pedes.  
 Hinc aliae Satyris incendia mitia praebent ;  
 Pars tibi, qui pinu tempora nexa geris ;  
 Te quoque, inextinctae Silene libidinis, urunt :

- Nequitia est, quae te non sinit esse senem.  
 At ruber hortorum deus et tutela Priapus 415  
 Omnibus ex illis Lotide captus erat.  
 Hanc cupit, hanc optat, solam suspirat in illam,  
 Signaque dat nutu, sollicitatque notis.  
 Fastus inest pulchris, sequiturque superbia formam;  
 Irrisum vultu despicit illa suo. 420  
 Nox erat, et, vino somnum faciente, jacebant  
 Corpora diversis victa sopore locis.  
 Lotis in herbosa sub acernis ultima ramis,  
 Sicut erat lusu fessa, quievit humo.  
 Surgit amans, animamque tenens vestigia furtim 425  
 Suspenso digitis fert taciturna gradu.  
 Ut tetigit niveae secreta cubilia nymphae,  
 Ipsa sui flatus ne sonet aura cavet.  
 Et jam finitima corpus librabat in herba :  
 Illa tamen multi plena soporis erat. 430  
 Gaudet, et a pedibus tracto velamine vota  
 Ad sua felici coeperat ire via.  
 Ecce rudens rauco Sileni vector asellus  
 Intempestivos edidit ore sonos.  
 Territa consurgit nymphe, manibusque Priapum 435  
 Rejicit, et fugiens concitat omne nemus.  
 Morte dedit poenas auctor clamoris ; et haec est  
 Hellespontiaco victima grata deo. 440  
 Intactae fueratis aves, solatia ruris,  
 Assuetum silvis innocuumque genus,  
 Quae facitis nidos, et plumis ova fovetis.  
 Et facili dulces editis ore modos.  
 Sed nihil ista juvant, quia linguae crimen habetis, 445  
 Dique putant mentes vos aperire suas.  
 Nec tamen hoc falsum : nam, dis ut proxima quaeque,  
 Nunc penna veras, nunc datis ore notas.  
 Tuta diu volucrum proles tum denique caesa est,  
 Juveruntque deos indicis exta sui. 450  
 Ergo saepe, suo conjunx abducta marito,  
 Uritur Idaliis alba columba focis.  
 Nec defensa juvant Capitolia, quo minus anser  
 Det jecur in lances, Inachi lauta, tuas.

Nocte deae noctis cristatus caeditur ales,  
Quod tepidum vigili provocat ore diem.

455

Interea Delphin clarum super aequora sidus  
Tollitur, et patriis exserit ora vadis.

IV. ID.

10TH.

Postera lux hiemem medio discrimine signat,  
Aequaque praeteritae quae superabit erit.

460

III. ID.

11TH.

Proxima prospiciet Tithono Aurora relicto  
Arcadiae sacrum pontificale deae.

Te quoque lux eadem, Turni soror, aede recepit,  
Hic ubi Virginea campus obitur aqua.

Unde petam causas horum moremque sacrorum?  
Dirigat in medio quis mea vela freto?

465

Ipsa mones, quae nomen habes a carmine ductum,  
Propositoque fave, ne tuus erret honos.

Orta prior luna, de se si creditur ipsi,  
A magno tellus Arcade nomen habet.

470

Hic fuit Evander, qui, quamquam clarus utroque,  
Nobilior sacrae sanguine matris erat,

Quae, simul aetherios animo conceperat ignes,  
Ore dabat vero carmina plena dei.

475

Dixerat haec nato motus instare sibi que,  
Multaque praeterea, tempore nacta fideri.

Nam juvenis nimium vera cum matre fugatus  
Deserit Arcadium Parrhasiumque larem.

Cui genitrix flenti, Fortuna viriliter, inquit,  
—Siste, precor, lacrimas—ista ferenda tibi est.

480

Sic erat in fatis, nec te tua culpa fugavit,  
Sed deus; offenso pulsus es urbe deo.

Non meriti poenam pateris sed numinis iram;  
Est aliquid magnis crimen abesse malis.

Conscia mens ut cuique sua est, ita concipit intra  
Pectora pro facto spemque metumque suo.

485

Nec tamen ut primus maere mala talia passus;  
Obruit ingentes ista procella viros.

Passus idem est Tyriis qui quondam pulsus ab oris  
Cadmus in Aonia constitit exul humo.

490

Passus idem Tydeus, et idem Pagasaeus Iason,



Et quos praeterea longa referre mora est.  
 Omne solum forti patria est, ut piscibus aequor,  
 Ut volucri vacuo quidquid in orbe patet.  
 Nec fera tempestas toto tamen horret in anno, 495  
 Et tibi, crede mihi, tempora veris erunt.  
 Vocibus Evander firmata mente parentis  
 Nave secat fluctus, Hesperiamque tenet.  
 Jamque ratem doctae monitu Carmentis in amnem  
 Egerat, et Tuscis obuius ibat aquis. 500  
 Fluminis illa latus, cui sunt vada juncta Tarenti,  
 Aspicit et sparsas per loca sola casas.  
 Utque erat immissis puppim stetit ante capillis,  
 Continu'tque marum torva regentis iter;  
 Et procul in dextram tendens sua brachia ripam, 505  
 Pineae non sano ter pede texta ferit;  
 Neve daret saltum properans insistere terrae,  
 Vix est Evandri vixque retenta manu.  
 Dique petitorum, dixit, salvete locorum,  
 Tuque novos caelo terra datura deos, 510  
 Fluminaque, et fontes quibus utitur hospita tellus,  
 Et nemorum silvae, Naïadumque chori,  
 Este bonis avibus visi natoque mihi que,  
 Ripaque felici tacta sit ista pede!  
 Fallor? an hi fient ingentia moenia colles, 515  
 Juraque ab hac terra caetera terra petet?  
 Montibus his olim totus promittitur orbis.  
 Quis tantum fati credat habere locum?  
 Et jam Dardaniae tangent haec litora pinus.  
 Hic quoque causa novi femina Martis erit. 520  
 Care nepos, Palla, funesta quid induis arma?  
 Indue: non humili vindice caesus eris.  
 Victa tamen vinces, eversaue Troja resurges;  
 Obruet hostiles ista ruina domos.  
 Urite victrices Neptunia Pergama flammae: 525  
 Num minus hic toto est altior orbe cinis?  
 Jam pius Aeneas sacra, et sacra altera patrem,  
 Afferet: Iliacos excipe, Vesta, deos.  
 Tempus erit cum vos orbemque tuebitur idem,  
 Et fient ipso sacra colente deo; 530  
 Et penes Augustos patriae tutela manebit.

Hanc fas imperii frena tenere domum.  
 Inde nepos natusque dei, licet ipse recuset,  
 Pondera caelesti mente paterna feret.  
 495 Utque ego perpetuis olim sacrabor in aris, 535  
 Sic Augusta novum Julia numen erit.  
 Talibus ut dictis nostros descendit in annos,  
 Substitit in medios praescia lingua sonos.  
 Puppibus egressus Latia stetit exul in herba.  
 500 Felix, exilium cui locus ille fuit! 540  
 Nec mora longa fuit; stabant nova tecta, nec alter  
 Montibus Ausoniis Arcade major erat.

Ecce boves illuc Erytheidas applicat heros  
 505 Emensus longi claviger orbis iter.  
 Dumque huic hospitium domus est Tegeaea, vagantur 545  
 Incustoditae lata per arva boves.  
 Mane erat: excussus somno Tirynthius hospes  
 De numero tauros sentit abesse duos.  
 510 Nulla videt quaerens taciti vestigia furti;  
 Traxerat aversos Cacus in antra feros, 550  
 Cacus Aventinae timor atque infamia silvae,  
 Non leve finitimis hospitibusque malura.  
 Dira viro facies, vires pro corpore, corpus  
 515 Grande: pater monstri Mulciber hujus erat.  
 Proque domo longis spelunca recessibus ingens, 555  
 Abdita, vix ipsis invenienda feris.  
 Ora super postes affixaque brachia pendent,  
 Squalidaque humanis ossibus albet humus.  
 520 Servata male parte boum Jove natus abibas;  
 Mugitum rauco furta dedere sono. 560  
 Accipio revocamen, ait, vocemque secutus.  
 Impia per silvas ultor ad antra venit.  
 Ille aditum fracti praestruxerat objice montis:  
 525 Vix juga movissent quinque bis illud opus.  
 Nititur hic humeris, caelum quoque sederat illis, 565  
 Et vastum motu collabefactat onus.  
 Quod simul evulsum est, fragor aethera terruit ipsum,  
 Ietaque subsedit pondere molis humus.  
 530 Prima movet Cacus collata proelia dextra,  
 Remque ferox saxis stipitibusque gerit. 570

Quis ubi nil agitur, patrias male fortis ad artes  
 Confugit, et flammis ore sonante vomit.  
 Quas quoties proflat, spirare Typhoea credas,  
 Et rapidum Aetnaeo fulgur ab igne jaci.  
 Occupat Alcides, adductaque clava trinodis 575  
 Ter quater adversi sedit in ore viri.  
 Ille cadit, mixtosque vomit cum sanguine fumos,  
 Et lato moriens pectore plangit humum.  
 Immolat ex illis taurum tibi, Juppiter, unum  
 Victor, et Evandrum ruricolaeque vocat; 580  
 Constituitque sibi, quae Maxima dicitur, aram,  
 Hic ubi pars urbis de bove nomen habet.  
 Nec tacet Evandri mater prope tempus adesse,  
 Hercule quo tellus sit satis usa suo.  
 At felix vates, ut dis gratissima vixit, 585  
 Possidet hunc Jani sic dea mense diem.

IDUS.

13TH.

Idibus in magni castus Jovis aede sacerdos  
 Semimaris flammis viscera libat ovis;  
 Redditaque est omnis populo provincia nostro,  
 Et tuus Augusto nomine dictus avus. 590  
 Perlege dispositas generosa per atria ceras;  
 Contigerunt nulli nomina tanta viro.  
 Africa victorem de se vocat: alter Isauras,  
 Aut Cretum domitas testificatur opes;  
 Hunc Numidae faciunt, illum Messana superbum; 595  
 Ille Numantina traxit ab urbe notam.  
 Et mortem et nomen Druso Germania fecit.  
 Me miserum, virtus quam brevis illa fuit!  
 Si petat a victis, tot sumat nomina Caesar,  
 Quot numero gentes maximus orbis habet. 600  
 Ex uno quidam celebres, aut torquis ademptae,  
 Aut corvi titulos auxiliaris habent.  
 \* Magne, tuum nomen rerum mensura tuarum est;  
 Sed qui te vicit, nomine major erat.  
 Nec gradus est ultra Fabios cognominis ullus; 605  
 Illa domus meritis Maxima dicta suis.  
 Sed tamen humanis celebrantur honoribus omnes;  
 Hic socium summo cum Jove nomen habet.  
 Sancta vocant *augusta* patres: *augusta* vocantur

Templa sacerdotum rite dicata manu.

610

Hujus et *augurium* dependet origine verbi,

Et quodcumque sua Juppiter *auget* ope.

Augeat imperium nostri ducis, augeat annos ;

575

Protegat et vestras querna corona fores.

Auspiciisque deis tanti cognominis heres

615

Omine suscipiat, quo pater, orbis onus.

XVIII. KAL.

15TH.

Respiciet Titan actas ubi tertius Idus,

580

Fient Parrhasiae sacra relata deae.

Nam prius Ausonias matres carpenta vehebant :

Haec quoque ab Evandri dicta parente reor :

620

Mox honor eripitur, matronaque destinat omnis

Ingratos nulla prole novare viros ;

585

Neve daret partus, ictu temeraria caeco

Visceribus crescens excutiebat onus.

Corripuisse patres ausas immitia nuptas,

625

Jus tamen exemptum restituisse, ferunt.

Binaque nunc pariter Tegeaeae sacra parenti

Pro pueris fieri virginibusque jubent.

590

Scorteae non illi fas est inferre sacello,

Ne violent puros exanimata focos.

630

Si quis amas veteres ritus, assiste precanti ;

Nomina percipies non tibi nota prius.

Porrimum placantur Postvertaque, sive sorores,

; 595

Sive fugae comites, Maenali diva, tuae.

Altera quod porro fuerat, cecinisse putatur :

635

Altera venturum postmodo quidquid erat.

XVII. KAL.

16TH.

Candida, te niveo posuit lux proxima templo

600

Qua fert sublimes alta Moneta gradus.

Nunc bene prospicies Latiam, Concordia, turbam ;

Nunc te sacratae restituere manus.

640

Furius antiquam populi superator Etrusci

Voverat, et voti solverat ante fidem.

605

Causa, quod a patribus sumptis secesserat armis

Vulgus, et ipsa suas Roma timebat opes.

Causa recens melior : passos Germania crines

645

Porrigit auspiciis, dux venerande, tuis.

Inde triumphatae libasti munera gentis,

Templaque fecisti, quam colis ipse, deae.  
 Haec tua constituit Genitrix et rebus et ara,  
 Sola toro magna digna reperta Jovis. 650

XVI. KAL. 17TH.  
 Haec ubi transierint, Capricorno, Phoebe, relicto  
 Per juvenis curres signa gerentis aquam.

X. KAL. 23RD.  
 Septimus hinc Oriens cum se demiserit undis,  
 Fulgebit toto jam Lyra nulla polo.

IX. KAL. 24TH.  
 Sidere ab hoc ignis venienti nocte, Leonis 655  
 Qui micat in medio pectore, mersus erit.

Ter quater evolvi signantes tempora fastos,  
 Nec Sementina est ulla reperta dies :  
 Cum mihi, sensit enim, Lux haec indicitur, inquit  
 Musa : quid a fastis non stata sacra petis ? 660

Utque dies incerta sacri, sic tempora certa,  
 Seminibus jactis est ubi fetus ager.  
 State coronati plenum ad praesepe juvenci ;  
 Cum tepido vestrum vere redibit opus.

Rusticus emeritum palo suspendat aratrum ;  
 Omne reformidat frigida vulnus humus. 665

Villice, da requiem terrae, semente peracta,  
 Da requiem, terram qui coluere, viris ;  
 Pagus agat festum ; pagum lustrate, coloni,  
 Et date paganis annua liba focis. 670

Placentur matres frugum, Tellusque Ceresque,  
 Farre suo gravidæ visceribusque suis.  
 Officium commune Ceres et Terra tuentur ;  
 Haec praebet causam frugibus, illa locum.

Consortes operum, per quas correcta vetustas, 675  
 Quernaque glans victa est utiliore cibo,  
 Frugibus immensis avidos satiate colonos,  
 Ut capiant cultus praemia digna sui.

Vos date perpetuos teneris sementibus auctus, 680  
 Nec nova per gelidas herba sit usta nives.  
 Cum serimus, caelum ventis aperito serenis ;  
 Cum latet, aetheria spargite semen aqua ;  
 Neve graves cultis Cerealia rura, cavete,

Agmine laesuro depopulentur aves.

Vos quoque, formicae, subjectis parcite granis ;

Post messem praedae copia major erit.

Interea crescat scabrae robiginis experts,

Nec vitio caeli pallent ulla seges,

Et neque deficiat macie, neque pinguior aequo

Divitiis pereat luxuriosa suis ;

Et careant loliis, oculos vitiantibus agri,

Nec sterilis culto surgat avena solo.

Triticeos fetus, passuraque farra bis ignem,

Hordeaque ingenti fenore reddat ager.—

Haec ego pro vobis, haec vos optate coloni,

Efficiatque ratas utraque diva preces.

Bella diu tenuere viros, erat aptior ensis

Vomere, cedebat taurus arator equo ;

Sarcula cessabant, versique in pila ligones,

Factaque de rastro pondere cassis erat.

Gratia dis domuique tuae ! religata catenis

Jam pridem vestro sub pede bella jacent.

Sub juga bos veniat, sub terras semen aratas :

Pax Cererem nutrit, pacis alumna Ceres.

VI. KAL.

27TH.

At quae venturas praecedit sexta Kalendas,

Haec sunt Ledaeis templa dicata deis.

Fratribus illa deis fratres de gente deorum

Circa Juturnae composuere lacus.

III. KAL.

30TH.

Ipsum nos carmen deducit Pacis ad aram.

Haec erit a mensis fine secunda dies.

Frondebis Actiacis comptos redimita capillos

Pax ades, et toto mitis in orbe mane.

Dum desint hostes, desit quoque causa triumphi ;

Tu ducibus bello gloria major eris.

Sola gerat miles, quibus arma coërceat, arma,

Canteturque fera nil nisi pompa tuba.

Horreat Aeneadas et primus et ultimus orbis ;

Si qua parum Romam terra timebat, amet.

Tura, sacerdotes, Pacalibus addite flammis,

Albaque perfusa victima fronte cadat ;

Utque domus, quae praestat eam, cum pace perennet  
Ad pia propensos vota rogate deos.  
Sed jam prima mei pars est exacta laboris,  
Cumque suo finem mense libellus habet.

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## NOTES.

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1. *Tempora*] Under this general term the poet includes not only the months and their divisions, but the different kinds of days, festivals, half-holidays, and those for ordinary business. *Causae* are the reasons or grounds on which the distinctions were established. It is probable that the word has reference to the *Aëtia* of Callimachus, a lost epic poem, explanatory of the ancient Greek legends, whence Propertius avowedly borrowed the idea which Ovid has more fully developed in his *Fasti*. The last book of Propertius, containing some portions of a metrical history of Rome, is clearly the model on which our poet composed the present work. In Prop. v. (iv.) 10. 1, we have 'nunc Jovis incipiam causas aperire Feretri.'—*signa*. This implies that astronomical observations will be interwoven with the historical narratives (inf. 295), so that the work may be at once useful and amusing. This part of the poet's information, which is occasionally inaccurate, was derived from a contemporary grammarian and friend, Clodius Tuscus. He is mentioned as *Tuscus* in Epist. ex Pont. iv. 16. 20; and an account of his treatise

on the risings and settings of the stars, a Greek translation of which was first published in 1823, is given by Merkel, Praef. p. lxvi. seqq. A specimen of a practical Roman calendar for the whole year, compiled from authentic data, will be found in the 'Dictionary of Antiquities,' p. 183. The *Fasti* of Ovid embodies the notices of festivals, &c., in precisely the same way, but enlarges on the circumstances, so as to verify the opening words *tempora cum causis*.

3. *Cæsar Germanice*] This was the son of Drusus, and the adopted son of Tiberius, who is called *pater* in ver. 10, as Augustus is *avus*, Tiberius being step-son of the latter, and adopted by him. His history forms a prominent part in the early books of the *Annals* of Tacitus. The first twenty-six verses are a formal dedication of the poem to Germanicus, and must be regarded as a postscript, with the exception, as Merkel thinks (*præfat. p. cclxvi.*), of ver. 1, 2, 7, 8, 13, 14, which perhaps formed the original commencement, written between the years 753—755. The object of the new dedication, which was made shortly after the death of Augustus in



767 (see inf. 63), was probably to induce Tiberius, on the intercession of Germanicus, to recall the poet from his exile. We know from Trist. ii. 551, that the work was at first inscribed to Augustus:—

‘Idque tuo nuper scriptum sub  
nomine Caesar,  
Et tibi sacratum sors mea  
rupit opus.’

It was therefore laid aside unfinished at the time of his banishment in 762, though he seems to have completed the first draught or outline of the twelve books. See on vi. 812. Afterwards he resumed it, intending a revision; but he only lived to remodel the first book. He died, it is thought, at the close of the year 770. Merkel has treated the question of the *cura prima et secunda* with great care and at considerable length, and concludes that in all but the first book Augustus and not Tiberius is alluded to; in a word, that with the exception of four verses inserted in iv. 81—84, they were not touched by the author after 762, A.U.C.

6. *numine dexter ades*] A mere metrical expression for *fave* or *annue*. *Officium* (for *opificium*) is properly the personal service of a client to his patron, as in attending him in public: hence ‘a compliment’ of any kind. Some MSS. and edd. give *officii*, and *in tibi devoto munere*.

7. *recognosces*] ‘You shall go over again,’ *retractabis*. Inf. iv. 4. 18, ‘plura recognosces: pauca docendus eris.’ Germanicus, as a literary man, is presumed to be already acquainted with the

facts which are now presented, as it were, in a new dress. The *prisci annales* probably refer not only to the writings of Ennius and Fabius Pictor, but to the yearly state records or chronicles properly so called, and to the books of the Pontifices, *indigumenta*, containing lists of the gods, and instructions as to their worship. To such records *eruta* is obviously applicable, as they were not likely to be generally known, or even generally accessible.

9. *domestica vobis*] Instituted by or in honour of your own gens, the Julian (by adoption). Those days are especially meant in which the name of Augustus occurred in the calendar, i. e. *feriae* in commemoration of his exploits. Hor. Od. iv. 14. 4.

11. *signantia*] Like *notata*, ver. 8, this refers to the marks made in the Fasti against holidays. See on iii. 429.—*pictos*. They were distinguished by red letters, a custom which has been continued through the MSS. of the middle ages almost to the present day, as in the instance of ‘rubrics’ from *rubrica*. Juvenal has ‘*rubrae majorum leges*,’ xiv. 191; and Martial twice uses the term ‘*purpurei fasti*,’ xi. 4. 5, and xii. 26. 5. The Drusus here mentioned was the son of Tiberius.—*feres* means that hereafter they will obtain the same honours (*praemia*) in the Roman Calendar which their sardors have already secured.—*ferre* is not unfrequently used for *consequi*.

13. *aras*] ‘*Templa aedificata et restaurata*,’ e. g. that of the Palatine Apollo. See Sueton. Oct. § 29. Infra ii. 63.

19. *movetur*] This is usually explained 'commovetur,' 'tremit.' But the ellipse of *metu*, to be supplied from ver. 16, is harsh, and unlike the generally easy style of Ovid. Rather, 'is put forth,' *emittitur*. Inf. iii. 11, 'quid enim vetat inde moveri?' i. e. carmen; iv. 820, 'inde movetur opus.' Her. xvi. 78, 'hanc esse ut scires, unde movetur amor.' Virg. Aen. vii. 641, 'pandite nunc Heliconae deae cantusque movete.' The fulsome adulation of comparing Germanicus to Apollo need not surprise any one acquainted with the poetry of the Augustan age.

21. *sensimus*] 'We (the Romans generally) are well aware.' Keightley limits the sense too closely: 'I have heard of,' as Ovid was in exile.—*pro trepidis reis*. The Romans had a feeling, in which we do not now share, that nothing was more honourable than to devote time and talents to the defence of culprits. Gierig compares Hor. Od. ii. 1. 13, where Pollio is called 'insigne maestis praesidium reis.' Like the Greeks, they were very soft-hearted in this matter; but it arose from the unjust accusations, *calumniæ* or *συκοφαντίαι*, so often brought by the powerful against the weak and defenceless, and was a natural result of the jealousies between plebs and populus.—*tulit*, sc. *facundia tua*.

23. *ad nostras artes*] Poetry as distinct from eloquence. Sueton. Calig. § 3, 'Omnes Germanico corporis animique virtutes, et quantas nemini cuiquam, contigisse satis constat: formam et fortitudinem egregiam, ingenium in utroque eloquentiæ doctrinæ-

que genere præcellens.—Oravit causas etiam triumphalis; atque inter cetera studiorum monumenta reliquit et comoedias Graecas.' In Epist. ex Pont. ii. 5. 49—56. Ovid speaks of Germanicus's eloquence in exaggerated terms:

'Mox ubi pulsa mora est, atque  
os coeleste solutum,  
Hoc Superos jures more so-  
lere loqui,' &c.

Tacitus, who is more to be relied on, merely says, Ann. ii. 73, 'Clementia, temperantia, ceteris bonis artibus præstitit.' He translated the *Phaenomena* of Aratus, parts of which version are still extant.

24. *Ingeniū*] On this genitive see iii. 422.

25.] Of the two readings of this passage, 'scilicet ut fas est,' and 'si licet et fas est,' the latter seems to give the better sense. The poet apologises for preferring a request which he pretends to fear may be thought derogatory to so high a dignity. We may perhaps understand it thus: 'Si licet mihi rogare, et si fas est tibi concedere roganti.' *Fas* is used with reference to the *numen* of Germanicus. The former reading is preferred by Merkel. Keightley says, 'scilicet, therefore.' The use of *scilicet* in this sense is very rare.' Nothing but undoubted examples would make such a sense credible.

26. *auspicio*] Another reading is *auspice te*. There is a sort of play on *felix annus eat*, which in fact is meant to refer to the poem only; but the success and prosperity of the current year are also implied. See inf. 168, where *auspiciū* is 'the

opening-day.' Here he only means the patronage of Germanicus. On the question of his consulship see inf. 63.

27.] Whatever opinions may exist on the old cyclic or ten-month Roman year, it is an acknowledged fiction to attribute it to Romulus. See inf. iii. 75. It seems to have been adopted either from the people of Alba or Etruria, and may even have co-existed, as a sacred division of time, with a civil year of twelve months; or there may have been a want of uniformity resulting from the mixed nature of the early Roman population. It is difficult to explain the numerical terms which we still employ, viz. September to December, except on the theory that, like the Greek Prytanies, there were in actual use *ten* divisions of the year. Instances have been adduced of treaties which seem to have been reckoned by ten-month years, such years amounting to 304 days each. But in the case of the Veientian treaty, made with Rome in 280 for forty years, and either concluded or broken in 317, Dr. Arnold (Hist. of Rome, i. p. 384) inclines to the latter view against Niebuhr, who maintains that the years were cyclic years of ten months; so that this instance proves nothing. See also *ibid.* p. 388. One thing at least seems certain, that the year must always be regulated by, or more or less accurately adjusted to, the recurrence of certain seasons, so as to be of the same length into whatever parts it is arbitrarily divided. Hence ten lunar months could not possibly constitute a year in themselves.

If they were made up by intercalating, it seems likely enough that the intercalated days afterwards became two new months with regular names like the rest, January taking the precedence of all, because Janus was the god of opening (ii. 51). See inf. on iii. 121, and the Dictionary of Antiquities, *art.* Calendar, where this intricate subject is fully discussed.

31. *quae moverit*] Keightley says that this and the following *tueatur* are potential. He means, perhaps, to translate, 'there is a reason which may have moved him.' *Moverit* belongs in fact to the idiom *est qui faciat, sunt qui dicant*, &c., the only difference being that the action here is one of mixed time, 'there are reasons which moved him,' for 'habit rationes quibus moveretur,' while in the next verse it changes to the 'praesens historicum.'

37. *haec vidit*] 'Haec respexit,' non putavit negligenda.—*trabeati*. The origin of the striped toga so called was traditionally assigned to Romulus, who was said to have appeared in it after he had been taken up to heaven. See ii. 503; vi. 375.—*annua jura* bears an unusual sense, which however is determined by the context, 'leges ad anni tempora pertinentes.'—*jura dare* is properly 'to legislate,' *jus dare* 'to decide causes.' Inf. 207. 252.

39. *primus, &c.*] See iv. 25—8.

40.] As Romulus was descended from Aeneas through Ilia or Silvia (iv. 55), he referred his origin to Venus as the author of his race, but to Mars directly as his father.

41. *scribus*] Maius was fancifully derived *a maioribus*, as Junius *a junioribus*. See v. 73; vi. 88.—*turba*, as the Greeks use *ἄχλος*, when things or persons of secondary importance are spoken of collectively.—*numero*; as *September* from *septem*, *October* from *octo*, &c.

43. *avitas umbras*] The shades of his ancestors, which were pacified by *februa*. See on ii. 19. 49. 533.

45—49. *ne ignores—neu putaris*] 'But, that you (the reader) may not be ignorant,—nor suppose,' &c., (you are to observe that,) &c. Keightley is surely wrong here: 'Do not then be ignorant, for,' &c., adding, '*tamen* is merely emphatic, like the Italian *pure*.' The word is sometimes used elliptically, and requires something to be supplied before it; but there is no reason to doubt that it always bears its proper meaning. See inf. 447. 495.—*jura* means the lawfulness of doing this or that on particular days.—*idem officii* is like '*soporis idem*,' ii. 334; '*turbæ idem*,' v. 110. It follows the analogy of *nihil*, *multum*, *parum*, &c.—On *variorum* see inf. 132.

47. *tria verba*] The technical words *do*, *dico*, *addico* used by the Praetor, viz. 'do bonorum possessionem, dico jus, addico id de quo ambigitur.' Those days on which the Praetor could sit for the transaction of ordinary business at the usual time were *fasti*, those on which there was no session were *nefasti*. The words are from *fas* and *fari*, which have a common root, found also in *φημί*. Varro, de Ling.

Lat. vi. § 30, '*Contrarii horum vocantur dies nefasti*, per quos dies nefas fari praetorem: *do, dico, addico*; itaque non potest agi; necesse enim aliquo eorum uti verbo, cum lege quid peragitur.' The Romans seem to have kept their *feriae* or holidays strictly; and as usual when holidays accumulate, they greatly interfered with business, so that Augustus found it necessary to curtail them. Suet. Oct. § 32. Virgil speaks of certain works being lawfully done on festivals, Georg. i. 268, in terms which justify the conclusion that they were generally observed as strictly as our Sundays.

50.] He speaks of half-holidays, *nefasti parte*, or *nefasti priores*, in which only the morning was exempted from legal duties. There were also *dies intercesi*, which it is hard to reconcile with the statement in 51, 52. In these, according to Varro, L. L. vi. § 31, there was a legal interval of some hours between killing the victim and offering the exta: '*intercesi dies sunt per quos mane et vesperi est nefas, medio tempore inter hostiam caesam et exta porrecta fas*.' See also *ib.* § 16, '*inter quoque exta caesa et porrecta Flamen primus vinum legit*.' But Ovid says what is clearly different, 'in the afternoon, after the exta have been offered, business may proceed as usual.' Either then he omits all mention of the *intercesi*, or if he thought they were the same as *nefasti parte*, which is not improbable, he omits to state that business must stop at sunset; perhaps because such was generally the

custom on all days. Ovid was indebted to Varro for much of his information, and it is difficult to believe that the discrepancy arose from ignorance. Merkel (p. xxxvii) denies that *dies nefasti parte* and *intercisi* were the same. The former are marked in the old calendars NP; the latter EN (*endo* for *in*) which fact alone seems to indicate a distinction.

53. *septis*] He now speaks of the *dies comitiales*, or regular days for holding assemblies of the people. These are marked in the calendars with the letter C. These were not only *fasti*, fit for legal business, but for all ordinary duties whatever; whereas *nefasti dies* precluded only legal, but admitted of other affairs being done, either public or private (Merkel, p. xxxiii). The *septa* were the inclosures (temporary?) in the Campus Martius for the voting of the centuries. It appears that similar *septa*, for the Comitia Curiata, occupied a part of the forum which was famed for its fine shops (Martial, ix. 60; x. 80. 4).

54. *nono ab orbe*] The *nundinae* (*novendinae*), or market-days; so called, like the *nones* of the month, which always fell eight days before the *ides*, from the principle of *inclusive* counting familiar to the Romans. To prevent the coincidence of *nonae* and *nundinae*, which they thought unlucky, a day was interpolated in some years. They seem also to have avoided beginning a new year with this day. In the old calendars the letters of the alphabet from A to H inclusive are prefixed to the days of the month,

some one of which was the *nundine* letter for the whole year.

55. *Kalendas*] The goddess Juno, who in her Pelasgic character was sometimes the earth, sometimes the moon, claimed as her own the first day of every month (*νομήνια*), on which a sacrifice was offered to her by one of the subordinate pontiffs. On the *ides* Jupiter was similarly honoured; while the *nones*, being less important than either the new or the full moon, were not dedicated to any particular deity. The meaning of these terms may be given in Varro's words, L. L. vi. § 27: 'primi dies mensium nominati *Calendae* ab eo quod his diebus *calantur* [i. e. *καλοῦνται*] ejus mensis *nonae* a pontificibus, *quintanae* an *septimanae* sint *futuræ* [i. e. fall on the 5th or the 7th], in Capitolio in Curia Calabra sic: *dies* te *quinque calo*, Juno Covella [i. e. luna cava, *κοίλη*], *septem dies* te *calo*, Juno Covella. *Nonae* appellatae aut quod ante diem nonum *idus* semper, aut quod ut novus annus *calendae* *Januariæ* ab *novo sole* appellatae, *novus mensis* ab *nova luna*.' The former is evidently right. *Idus* is from an old verb *iduo* (whence *dividuus* and *divido*), because it fell on the middle of the month. Others however derived it ἀπὸ τῆς εἰδους, from the full moon. The Roman way of counting days prospectively is nothing more than our expression, 'it wants so many days to the full moon,' or, 'to the holidays,' or, 'so many miles to London.'

58. *Ater*] The day after the *kalends*, *nones*, and *ides* in every month was more than *nefastus*, it was *religiosus*, or 'unlucky'

and allowed of no public or state business of any sort. Hence the poet adds *ne fallare cave*, mind you do not forget the precept or miss the count. Varro, L. L. vi. § 29, 'dies postridie Calendas, Nonas, Idus, appellati *atri* quod per eos dies novi inciperent.' Plutarch, Quaest. Rom. § 25, inquires why these three days in each month were ἀνέξοδοι καὶ ἀνεκδήμητοι (unfit for expeditions), and after assigning the above as a probable reason, concludes that they were regarded as sacred to the dead and the powers called *δαίμονες* (genii, ii. 545), like the second month after the commencement of the year. He also suggests that they wished to leave the interval of a whole day unemployed between a holiday and the resumption of ordinary business. The day after the kalends and nones was kept sacred, as Keightley remarks, on the analogy of the unlucky ides. The 'dies Alliensis,' or defeat by the Gauls at the Allia, July 16th, 390 B. C., is mentioned by Varro, vi. § 32. Compare Ibis, 221, 'haec est in fastis cui dat gravis Allia nomen.' The belief in 'black days' is very ancient. Both Hesiod and Virgil treat of them; and like many other ancient superstitions, it remains to this day in the reluctance which sailors have to commence a voyage on a Friday. A difficulty arises from the fact that in the ancient calendars these days are generally marked F (fasti); which Merkel (p. xxxiii) removes, or endeavours to remove, by the supposition that the rule was relaxed by Augustus, or that they were *publice religiosi*,

i. e. unlucky for public business, though only marked as unfit for meetings of the Senate and Comitia, which did not take place on *dies fasti*.

62. *erunt*] The sense is, 'these remarks, though applicable to all the months alike, shall be made once for all,' and not repeated. He proceeds accordingly with the *series rerum*, an account of the festivals in their order.

63. *nuntiat annum*] Keightley thinks this was the year of his consulship 770 (771); but the dedication seems to have been made when Germanicus was going into the East in 770. His second consulship was entered when on that expedition, Tac. Ann. ii. 53. The poet would probably have been more definite in his allusions had Germanicus then been more than consul designatus: the point however seems not clearly determined. To the question, Who was Janus? it may be replied, that primarily and in his simplest attributes he was the sun, as Diana, or Janna, was the moon. Keightley says, 'a curious but accidental resemblance has been traced between him and the Hindoo Ganesa.' We may safely affirm that, whatever resemblance there may be, it is not accidental. The Pelasgi came from the confines of India, and brought with them a mixture of Persian and Hindoo customs, among which that of sun worship was conspicuous. See inf. 385; iv. 777. Now Plutarch, Quaest. Rom., § 22, states that Janus τῷ μὲν γένοιτο Ἑλλήνων ἐκ Περγαίης Ἰν. and Aeschylus, Suppl.

252, includes the Perrhaebi in the Pelasgian district. If Janus then was the sun, the whole passage which follows becomes at once intelligible; which it certainly is not if we regard him as 'an ancient king of Italy.' He is *anni origo*; he was produced out of chaos (inf. 103); he opens and shuts the world by the alternations of his light, and governs the whole universe (118—120). He is united with the seasons in presiding over heaven (125), and his double face evidently arose from the notion that as the sun passed from east to west he showed his disc both behind and before at the same time, thus contemplating 'eas partes hesperiasque simul' (140). Yet it does not appear that the poet was at all aware of his true character as the sun-god. All that he says about opening the year and the sky is in reference to *janua*. In fact, as in the similar case of Anna Perenna, the moon, iii. 523, we must conclude that as the relations between the numerous deities became more complex and their attributes enlarged, the original and simple meaning of the names was not only obscured, but often wholly lost.

67. *ducibus*] Tiberius and Germanicus. *Dux* is not unfrequently used for *imperator*, i. e. princeps, inf. iv. 408. Here it refers more especially to the victory gained by the latter over the Germans in 769. See Tac. Ann. ii. 41; inf. 285.—*otia agit*, as *agere vitam*, *aevum*, *ferias*, &c., and even *ver agere*, Georg. ii. 338. Cf. iv. 926.

70. *nutu tuo*] Janus bore a

key as a symbol (ver. 99), whence *resera*, to which is added the notion of favour and good will. *Candida* probably alludes to the white togas of the people keeping holiday.

76.] This expression, which is not an obvious one, was probably borrowed from Propertius, v. (iv.) 6. 74, 'terque lavet nostra spica Cilissa comas,' Inf. v. 318. Ibis, 202, 'quotve ferat, dicam, terra Cilissa crocos.' Saffron is meant, or the dried pistils of *crocus sativus*, imported from Corycus in Cilicia. When burnt on hot embers it makes a crackling noise, which was considered a good omen. Tibull. ii. 5. 81, 'laurus, io, bona signa dedit: gaudete coloni.' Inf. 344; iv. 742.

79. *intactis*] 'Clean,' newly scoured, and unstained by use since they left the hands of the fuller. So 'lilium non tactum,' Martial, v. 37. 6. *Vestis* is more commonly used of the tunic than the toga. See on vi. 623. New togas may also be meant; for these were frequently required in the city, though not in the country, where they were seldom worn. Martial, x. 96. 11:—

'Quatuor hic aestate togae pluresve teruntur:  
Auctumnis ibi me quatuor una tegit,'

i. e. in Spain.—*Tarpeias arces*, the temple of Jupiter Capitolinus.—*festo concolor*. *Dies atri* (58) were contrasted with *dies candidi*. They marked lucky days by a white score, or by setting-by a white pebble as a memento. Martial, xi. 36. 1: 'Gaius hanc lucem gemma mihi Julius alba

Signat.' *Ibid.* xii. 34, 5—8. Persius, v. 108, 'illa prius creta, mox haec carbone notasti.'

81. *janque, &c.*] 'And now the procession is in sight, attending the new consul who is to be inaugurated this day.' The *nova purpura* is the *trabea* (87), worn by the consuls on solemn occasions, Virg. Aen. vii. 612.—*ebur*, 'sella curulis.' Virgil combines these two as badges of sovereignty in the speech of king Latinus, Aen. xi. 334, 'et sellam regni trabeamque insignia nostri.' In the consul it denoted the pro-regal authority.

82. *pondera*] See on iv. 300.

83. *praebent ferienda*] 'Lend their necks to the blow.' For the restiveness of a victim at the altar was a bad omen. Tac. Hist. iii. 56, 'accessit dirum omen, profugus altaribus taurus, disjecto sacrificii apparatu, longe nec ubi ferri hostias mos est confossus.'—*herba Falisca*. The district of Falerii, near the Clitumnus, was famed for a variety of white oxen. The Romans had a foolish notion that cattle and sheep changed their colour by drinking certain waters, Juven. xii. 13 and 42. This pentameter occurs also in Amor. iii. 13, 14, and ex Pont. iv. 4. 32. Most of the Roman poets occasionally repeat verses, either accidentally or after the example of Homer.

85, 86.] This distich has no direct connexion with what precedes. It is added to express the grandeur and majesty of the spectacle.

89. *Quem dicam*] This question has been answered on 63. The mention of Greece shows how completely the old Italian

mythology had become identified with the Greek. 'Tell us who you are, for we find nothing like you in Greece.' The fact, that the Greeks had no counterpart to Janus, is remarkable, and the more so as the worship seems to have been Pelasgic.

93. *agitarem mente*] He asked the question mentally as he had his book in hand in the act of writing; not that he went prepared to take down *viva voce* notes.—*Lucidior*. A supernatural light was believed to attest the presence of a deity. Gierig refers to Aen. ii. 590, 'pura per noctem in luce refulsit Alma parens, confessa deam.'

96. *repens*] Virgil has 'repens discordia' for *repentina*. The more common form is the ablative *repente*. Compare *sponsa* from *spons* (Varronianus, p. 314), i. e. *expons*. It is said to be the participle of *πέρω*, meaning that which falls suddenly.

100. *ore priore*] 'His front mouth,' i. e. mihi obverso.

101. *dierum*] The genitive depends on *vates* rather than on *opere*. The phrase occurs again iii. 177.

103. *vocabant Chaos*] The name *Janus* was thought by some to be connected with *χαλναι*, 'to yawn.' It has been suggested by the present editor (Praef. ad Prom. Vinot. p. xx) that it is connected with *λαλναι*, 'to warm,' 'to cheer.'

105. *restant*] 'Remain to complete the number of four elements.' By *ignis* the bright ether is meant, which is always to be distinguished from *aër*, the atmosphere. Lucret. v. 498, 'inde mare, inde aër, inde aether



ignifer ipse.' Hence in 109, 'al-  
tum flamma petit.' Humboldt,  
Cosmos, vol. iii. p. 34: 'As the  
elements of the ancients signify  
not so much diversity, or even  
simplicity or indecomposibility of  
substance, as *states of matter*,  
the idea of the upper ether (the  
fiery celestial atmosphere) had its  
root in the first and normal anti-  
theses of "heavy" and "light,"  
"under" and "upper," "earth"  
and "fire." Between these two  
extremes are two "middle ele-  
mentary states;" water, more  
nearly akin to the heavy earth;  
and air, nearer to the light fire.'  
By this doctrine the meaning  
of 'propior locus,' sc. flammae,  
'aëra cepit,' is made clear. Lu-  
cret. v. 458:

'ideo per rara foramina terrae  
Partibus erumpens primus se  
sustulit aether  
Ignifer, et multos secum levis abs-  
tulit ignes.'

Hence the notion of Prometheus  
bringing fire from heaven. The  
ether was the vast and inexhaus-  
tible magazine of that commod-  
ity, so essential to the life of  
man.

108. *massa*] This word, from  
*μάζα*, a lump of dough, implies  
something of which the compo-  
nent parts are so thoroughly amal-  
gamated that separation is no  
longer possible. It is often used  
of hot iron (*μύδος*), and Virgil  
has 'atrae massam picis,' Georg.  
i. 275. It is well applied to the  
chaotic mass while its parts,  
though separable, were inti-  
mately blended.

110. *terra fretumque*] What-  
ever is meant by the obscure ex-  
pression in the Mosaic account

of the creation, 'the waters were  
above the firmament,' we are  
struck by its resemblance to the  
views of cosmogony here given,  
principally, perhaps, from the  
Ionic philosophy. The solid  
earth settled down lowest, then  
the sea: while the lighter ele-  
ments remained aloft,—like strata  
of sediment from muddy water  
containing particles of different  
gravity.

112. *redii*] 'i. q. *ivi*. Com-  
pounds in *re* are frequently used  
for the simples.' *Keightley*. A  
more satisfactory view is that  
of Mr. Long on Caesar. B. G. iii.  
17: '*revocare* is not only to "Re-  
call," or "withdraw from a  
thing," but to "draw a man into  
a new or fresh direction," to a  
thing which is not his usual or  
proper object.' See the note on  
vi. 535, *infra*.—It has been al-  
ready remarked (63) that Janus  
is the Sun-god. We here find  
him identified with the earth, or  
rather universe, under his attri-  
bute of Opener or Originator of  
created things. He associates  
his own figure with that of the  
earth in rather a confused way.  
But the principle is the same as  
that by which Juno was both  
Moon and Earth (*supra* 55). We  
must not forget that the ancients  
regarded the earth as the great  
centre of all things, and the sun  
as quite secondary in importance.  
See Virg. Ecl. vi. 31—38.

114.] 'quod est ante et quod  
est post idem in me videtur.'  
'His front and back were the  
same, as all had been when he  
was Chaos.' *Keightley*.

115. *causa altera*] This is  
given in ver. 135. In the mean-  
time he explains his office of

Janitor in heaven and earth.—*ut noris, ut noscas.* This tense is necessarily employed for the present subjunctive in defective verbs like *novi, memini, &c.*, and Keightley is wrong in translating 'so that you will know.' So in Juven. vii. 231, the parent is said to exact from the teacher, 'ut legat historias, auctores noverit omnes.'

120. *vertendi cardinis*] Of turning the earth on its axis: see vi. 271; or perhaps of turning round the heavens (*κόλος*). So infra, 'Ter sine perpetuo caelum versetur in axe.'

121. *Cum libuit*] This by way of an example of his power. 'He represents his temple as being the abode of Peace and War, who dwell in it alternately. It is shut, to keep War confined; but when it is open, and War is at liberty. Peace remains within.' Keightley. Hor. Epist. ii. 1. 255, 'Claustaque custodem pacis cohibentia Janum.' Inf. 281. The splendid lines of Virgil, Aen. vii. 601—614, should be read along with the present passage. See inf. 257.—*perpetuus*, like *continuus*, is used indiscriminately of time, and place or position, and properly means what is uninterrupted by intervals (*per* and *peto*). Neither of these words contains any notion of what is unlimited, like our 'perpetual' and 'continual'; i. e. they do not signify what has no end, but only what has no break so long as it lasts.—*viae perpetuae* are therefore the paths of peace, unbroken by war so long as she was abroad, and he was shut up. Applied to things, we have 'trabes perpetuae in longitudinem,' Caesar, B. G.

vii. 23, and 'perpetuae mensae,' Aen. vii. 176; 'perpetui tergium bovis,' *ib.* viii. 183; 'continui montes, nisi dissociantur opaca Valle,' Hor. Epist. i. 16. 5.

127. *Inde*] It is not clear whether he means from *janua*, implied in *foribus* (125), or from *eo*, quasi 'Eanus,' the derivation given by Cic. de Nat. Deorum.—*libum*. It was called *janual*, according to Festus, quoted by Gierig.

129. *videbis*] From this we may infer that the terms used by the Rex sacrificus (ii. 21) were almost obsolete, and sounded barbarous to educated and Grecised Roman ears. Compare inf. 632. *Patulcius* is for *patul-icius*. Compare *patulus*, and *Elicius*, iii. 328.

132. *diversas vices*] 'The alternation of opposite duties.' *Vices* means 'the laws of succession,' i. e. the law which determines that some one thing shall always follow another, whether as a natural consequence, or an arbitrary adjustment of duties by turns. Propertius has 'miseras vices,' 'punishment for causing unhappiness,' and Horace 'vices superbae,' 'retribution for pride,' Od. i. 28. 32. *Diversus* is properly said of a *direction*, *adversus* of a *point*, which is opposite to the speaker. Thus Eurydice, when she leaves Orpheus, and returns to Hades, 'fugit diversa,' Georg. iv. 500. Compare Aen. vii. 132. 150; xi. 261. More rarely it is transferred to quality, like *contrarius*. *Variis* implies divergency, or slight difference. Inf. v. 5, 'diversae causae' answers to our use, 'diverse (i. e. several

distinct) reasons; while 'vardies' (sup. 45) are days having degrees or gradations of difference from each other.

135.] To understand this passage aright the student should refer to Becker's *Excursus* on the Roman houses, *Gallus*, p. 237, seqq. The *janua*, or street-door, opened into a space a little retiring from the street, called *vestibulum*: whence Virgil says that a palm-tree should overshadow the vestibulum of the bee-hive, *Georg.* iv. 20. Varro, *L. L.* vii. § 81, 'vestibulum, quod est ante domum.' See inf. vi. 303. Behind the *janua* was a cella for the porter (janitor), precisely where it is placed near college gates to this day. It afforded access either at once or through a small hall or inner portico, *ostium*, to the principal saloon, *atrium* (still represented by the *patio* or inner court of Spanish houses). Beyond this was the *cavum aedium*, or private family apartment, opening into bed-rooms, and other smaller rooms at the sides. Both of these apartments, in accordance with a primitive eastern construction, had a hole in the roof, or rather, were only partially roofed in. In the *atrium*, this aperture was designed at first to let out the smoke of the fire kindled below it, on the principle of the gipsy's hut, or the *louvre* (lantern) above the brazier in a college hall. Hence *atrium* has been plausibly derived from *ater*, as μέλαθρον from μέλας, though others with equal probability deduce it from αἶθριον, *sub dio*. Close to the fire-place (*focus*) stood the Penates and the tute-

lary or family Lar, to which Ovid here alludes, though it does not follow from his words, as Becker thinks, that it was close to the door; only that it was opposite to it. In his time, however, a different arrangement had become general, at least in the larger houses, the images of the Lar, &c., being kept in a separate sacellum or 'lararium,' which seems to have been opened only once a month (*Propert.* v. (iv.) 3. 54). Tibullus, i. 10. 19, 'paupere cultu stabat in exigua ligneus aede deus.' Where *aede* may mean *larario*, or be used for *aedibus*, i. e. *domo*. The *focus* was then transferred to another apartment for culinary purposes only (inf. vi. 302, 'qui tamen in primis aedibus ante fuit'). This is the 'novus ritus' of the atrium mentioned by Horace, *Od.* iii. 1. 45. In Ovid's house, however, the old arrangement was preserved; for he says (*Trist.* i. 3. 43) of his wife:—

'Illa etiam ante Lares passis prostrata capillis  
Contigit extinctos ore trememente focos.'

The exact position of the focus in the old atrium cannot be determined.

141.] *tres* and *ternas* are emphatic, and contrasted with *binas* in 144: 'If Hecate looks in three directions at once, why should not I look in two?' This goddess, the infernal representative of Luna, and called 'Trivia,' from the Greek τριόδος, used to stand, like the *Hermae*, in the streets of Greek towns (Varro, *L. L.* vii. § 6), and perhaps gen-

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erally where three ways met. A dog was sacrificed to her, inf. 389, either because dogs bay at the moon, and were thought to announce her presence (Theocr. ii. 35), or in her character as the huntress Diana. It is a natural impulse to erect some kind of pillar or statue at the intersection of cross-roads. In this case three heads, a horse, a lion, and a dog, were so sculptured as to present a different appearance at each point of divergence. Pausanias, ii. 30. 2, Ἀλκαμένης δὲ, ἑμοὶ δοκεῖν, πρῶτος ἀγάλματα Ἐκάνης τρία ἐποίησε προσεχόμενα ἀλλήλοις, ἣν Ἀθηναῖοι καλοῦσιν Ἐπιπυργίδα.

152. *palmitē*] 'Palme' is the new shoot formed in the spring, from which the grape-blossom (*gemma*) is protruded. Cf. iii. 238, 'vividaque e tenero palmitē gemma tumet.' It appears to be the same as 'sarmentum.' Cic. de Senect. 15, § 53, 'Itaque ineunte vere in iis quae relicta sunt existit tanquam ad articulos sarmentorum ea quae gemma dicitur, a qua oriens uva se ostendit.' The goats, which are fond of vine-leaves, used to eat the *palmitēs*, and so diminish the crop. Inf. 354. See iv. 128. Virg. Ecl. vii. 48, 'jam laeto turgente in palmitē gemmae.'

153. *operitur frondibus*] Another reading is 'amicitur vitibus,' which is less appropriate, for the mention of the vines has just been made; though Gierig has adopted it for that very reason. *Operitur* points to that ancient idea of leaves which regarded them as 'little scales;' for *folium* is *φολίον*, the diminutive of *φολίς*, contracted into

*φύλλον*.—*herba*, as frequently, is the blade of corn.

163.] The answer, it will be observed, in fact assigns no reason at all; for the assumption that the sun begins a new course after the winter solstice is both arbitrary and fanciful. But the Romans were accustomed to reckon thus, perhaps from remote tradition. Varro, L. L. vi. § 8, 'Tempus a bruma ad brumam dum sol redit, vocatur *annus*, quod ut parvi circuli *anuli*, sic magni dicebantur circites *ani*, unde *annus*.' Lucretius, i. 312, has, 'multis solis redeuntibus annis,' i. e. 'many circles of the sun.' Plutarch, Quaest. Rom. § 19, καθόλου μὲν γὰρ οὐδὲν ἔστι φύσει τῶν ἐν κύκλῳ περιφερομένων οὐτ' ἔσχατον οὐτε πρῶτον, νόμῳ δ' ἄλλην ἄλλοι τοῦ χρόνου λαμβάνουσιν ἀρχήν.

165. *litibus*] Here used in the technical sense, and to be distinguished from *lite* in ver. 73. The meaning is, that a mere semblance of business was allowed on New Year's day, lest it should be a bad omen to begin with idleness. This was called *auspicari*. See Tac. Ann. iv. 36, where Lipsius refers to Suet. Ner. §§ 7 and 46.

167. *commisi*] 'Mandavi,' 'constitui.'—*auspicio*, 'die auspicali.'

169. *ob idem*] i. e. 'ob eandem causam,' sc. *ominis gratia*. There is another reading *obiter*.—*delibat* means, 'takes a taste of.' See ii. 653. Suetonius, Oct. § 57, 'delibante tantummodo eo summarum acervos, neque ex quoquam plus denario auferente.'—*nec plus quam testificatur* must be taken together:

'He does no more than afford evidence of his usual employment,—as if a cobbler were to stand at his door and set a dozen stitches to a shoe, and then close his shop for the day.

171. *quamvis placem*] 'Though the primary object is to pray to some other god.' This custom is readily explained by Janus's prerogative as the initiator and beginner of every thing (112).

172. *tura*] 'Tus' or 'thus' is the Roman form of *θεός*. The hard dental was preferred to *th*, except in such words as are directly Greek, as *thalamus*, *theatrum*, *thesaurus*.

175, 176.] This passage shows the antiquity of the custom of 'wishing a happy new year.' The addition of some trifling gift (185—189) is more generally observed on the continent than with us. See also on ii. 617.

179. *Ad primam vocem*] The Greek doctrine of *φῆμαι* and *κληθόμενοι* resembled this. See on Prom. Vinct. 494. In much the same way the Romans drew omens from greetings, as 'salve,' or from lucky names, such as Valens, Salvius. See Cic. de Div. i. 45. Tac. Hist. iv. 24. 53.

181. *templa patent*] sc. illo die, Jani festo.—*caducas*, irritas.—*pondus habent*. Vain prayers were said to be carried away by the wind.

184. *teligi*] There is no connexion between the reply of Janus and the question which follows. He means therefore 'continuavi orationem,' sc. nullam moram interposui quin statim quaerere.

185. *palma*] Probably the date, 'caryota,' which was gild-

ed and sent for a new year's gift. Martial, Ep. viii. 33. 11:—

'Hoc linitur sputo Jani caryota  
Kalendis,  
Quam fert cum parvo sordi-  
dus asse cliens.'

*Ib.* xiii. 27:—

'Aurea porrigitur Jani caryota  
Kalendis;  
Sed tamen hoc munus pau-  
peris esse solet.'

It was of no value, but merely a symbolical gift, like our 'Easter eggs.' Presents were sent on the Saturnalia, Mart. iv. 88. 1; on birthdays, *ib.* viii. 38. 14; and on the Matronalia, or first of March (the first of the cyclic year), Tibull. iii. 1. 3:—

'Martis Romani festae venero  
Kalendae:  
Exoriens nostris hic fuit an-  
nus avia.  
Et vaga nunc certa discurrunt  
undique pompa  
Perque vias urbis munera  
perque domos.'

186. *niveo cado*] A jar of white terra cotta.

187. *sequatur*] 'Sequi' is properly 'to keep up with,' 'to attend,' rather than 'to go behind,' *λείπεσθαι*. It has (in other words) the notion of following without losing ground. They gave sweetmeats as an omen, that the sweets of life might predominate over the bitter throughout the year.

188. *dulcis*] This word connected with *γλυκύς*, always means 'sweet to the taste,' 'sugary'; while *suavis* (*ἡδύς*) is 'agreeable to the senses,' applied to sounds, fragrance, &c.

189. *stipis*] Small brass coins were given (the 'parvus as' of Martial, ut sup.) on this day, called *strenae*, either alone or in conjunction with other trifles. The origin of the word, and its connexion with *strenuus* is not very clear. See *Varronianus*, p. 114. *σπρηνης* seems to mean 'coarse and rough,' and the word was not inaptly applied to the old coinage. The French *étrenne* preserves a record both of the word and the custom. The emperors themselves did not disdain to receive this dole, perhaps to patronize a popular custom. The notion was, that to take money on new-year's day would insure a supply during the year, just as some say that it is lucky to hear the first cuckoo with money in your pocket. Sueton. Oct. § 57: 'Omnes ordines in lacum Curtii quotannis ex voto pro salute ejus stipem jaciebant; item Kalendis Januariis strenam in Capitolio, etiam absenti.' *Ib.* § 91: 'ex nocturno visu etiam stipem quotannis die certo emendicabat a populo, cavam manum asses porrigentibus praebens.' *Ib.* Calig. § 42: 'edixit et strenas ineunte anno se recepturum: stetitque in vestibulo aedium Kalendis Januariis ad captandas stipes, quas plenius ante eum manibus ac sinu omnis generis turba fundebat.' The etymology of *stips*, whence *stipendium*, is rather uncertain. Varro, L. L. v. § 182, writes: 'nam quod asses librales pondo erant, qui acceperant majorem numerum non in arca ponebant, sed in aliqua cella stipabant; id est componebant, quo minus loci occurreret; ab stipendio stipem dicere

coeperunt.' He adds, as an afterthought perhaps, '*stips* ab *στοιβή* fortasse, Graeco verbo.' *Stipare* and *στοιβειν* are in fact the same words.

191. *fallunt*] *λανθάνουσι* σε. 'How little you understand the spirit of the age, i. e. the prevalent love of money, if you think the honey stands first, the coin only second as an offering!'

194. *lucra*] See on v. 292.

199. *casa*] On the 'casa Romuli' see note on Propert. v. 1. 9. It was kept up in its original state, or according to some traditional standard, till a late era of the empire, though its site seems to have been more than once changed. Inf. iii. 184. Virg. Aen. viii. 654. On *ulva* see v. 519.—*dum capiebat*, ii. 263.

201. *vix totus stabat*] The temple was hardly large enough to contain the statue. Gierig makes *stabat* imply a standing as opposed to a sitting posture. Compare Martial's amusing account of his little farm, xi. 18. 10:—

'In quo nec cucumis jacere rec-  
tus,  
Nec serpens habitare tota pos-  
sit.'

Ovid probably had in view the similar verses of Propertius, v. (iv.) 1. 5:—

'Fictilibus crevere deis haec  
aurea templa,  
Nec fuit opprobrio facta sine  
arte casa;'

and *ib.* 7, 'Tarpeiusque pater nuda de rupe tonabat,' viz. where the temple of Jupiter Tonans was afterwards erected.

207. *praetor*] This was the ancient military title of the consul. Varro, L. L. v. § 87: 'in re militari *praetor* dictus, qui praeiret exercitui.' There is another reading *consul*. In either case Cincinnatus is alluded to. On *jura dabat* see sup. 37. The praetor urbanus was said *jus dare* or *dicere* in a very different sense.—*lamina*. 'Nempe Cornel. Rufinum, bis Cons. et Dictatura functum, Fabricius Censor A. v. 478 senatu movit, quo<sup>d</sup> decem pondo libras facti argenti haberet. Gellius, N. A. iv. 8; xvii. 21.' *Gierig*.

212. *cum*] 'Whereas' or 'although.'

214. *vitiis*] 'Luxuria' and 'avaritia,' which thrive by a mutual relation and dependence, though apparently contrary.

215. *ob unda*] 'Ab' is sometimes added with neuter verbs, and even with active, when the cause rather than the instrument is implied. So Propert. iv. (iii.) 2. 19: 'at non ingenio quaesitum nomen ab aevo Excidet.' Tibull. i. 5. 3: 'turbo, Quem celer assueta versat ab arte puer.' Inf. iii. 321. For the simile of the dropsy compare Hor. Od. ii. 2. 13.

217. *In pretio pretium*] 'Pecunia aestimatur.' *Gierig*. The play on words is illustrated on iii. 113 and 857.

218. *jacet*] *κείται*, surgere nequit.

219. *Tu tamen*] 'And yet you, as if the matter were not obvious, ask whether,' &c. This refers to v. 191.—*curque*, &c., 'and also why the old form of coin is preferred as an offering.' He means, that the latter point

was a distinct question.—*nostras manus*. This seems to mean that some *stips* was put into the hand of Janus on this day. He can hardly be supposed to identify himself with the citizens, when he might so easily have said *vestras*. Perhaps this was done by way of a beginning, as sup. 172.

222. *moneta*] This word, whence our '*money*,' properly signifies the Mint, which derived its name from being close to the temple of Juno Moneta. Inf. 638; vi. 183.

223. *templa Aurea*] This alludes to the temple of Janus dedicated by Tiberius in 770, and consequently the passage must have been inserted in the second edition or revision of the poem. Tac. Ann. ii. 49: 'isdem temporibus deum aedes vetustate aut igni abolitas coeptasque ab Augusto dedicavit,—et Jano templum, quod apud forum Olitorium Gaius Duilius struxerat, qui primus rem Romanam prospere gessit triumphumque navalem de Poenis meruerat.' The completion and adornment of this temple would probably have been in progress in the preceding year. See on ver. 3, sup. Inf. 257.

229. *navalis forma*] An engraving of an *as*, preserved in the British Museum, and bearing the two-faced Janus on one side and the prow of a ship on the other, is given in the Dictionary of Antiq. (in v. *as*.) Plut. Quaest. Rom. § 41: *διὰ τί τὸ παλαιὸν νόμισμα πῇ μὲν εἶχεν Ἰανοῦ δι-πρόσωπον εἰκόνα, πῇ δὲ πλοίου πρύμναν ἐγκεχαράγμεν; πότερον (ὡς οἱ πολλοὶ λέγουσιν) ἐπὶ τιμῇ Κρόνου πλοῖφ διαπεράσαντος εἰς Ἰταλίαν*; He adds another

explanation, that whereas good laws and plenty of means are the chief blessings in a city, the one was due to Janus, the other to the river which conveyed supplies.

231.] He replies first to the question about the two heads. *In imagine* is the reading of good MSS., and seems to give a better sense. Merkel has *ut*, which implies some ellipse: 'That you might recognize me by the double image (as you would still do on the old coins), did not age render the impression indistinct.'

238. *Latium*] Dr. Donaldson has shown (*Varronianus*, pp. 6 and 61) that the words *Latium*, *Lavinium*, *Latinus* (*Latvinus*), the ancient 'Latunians,' and the modern 'Lithuanians,' are all different forms of the same word, signifying 'freed-men.' Virgil gives the absurd derivation from *latere*, *Aen.* viii. 321, seqq. :—

'Is genus indocile ac dispersum  
montibus altis

Composuit, legesque dedit, La-  
tiumque vocari

Maluit, his quoniam latuisset  
tutus in oris.'

239. *in acre*] on the brass coin. Cf. 229.

241. *lacrum latus*] The Roman side of the Tiber was 'sinistra ripa,' *Hor.* *Od.* i. 2. 15; consequently the left side of Etruria, in which Janiculum stands, is that across the water.

243. *silva*] *Infra* v. 639, seqq. The subject, as Gierig observes, was a favourite one with the Roman poets; and the fact seems attested by such names as *Esquiliae* (*aesculus*), *Querquetulanus*, *Viminalis*. See on *Proper.* v. (iv.) 2. 1.

245. *cultrix*] 'Incolens montem.' *Gierig*. It may also mean 'cultui meo dedita.' Cf. 395. The idea is, that *Janiculum*, quasi *Janicolum*, comes from *Janum colere*. So *Aequiculus* and *Aequiculus*; cf. iii. 93.

249. *Justitiam*] So *Met.* i. 150: 'ultima caelestium terras *Astraea* reliquit.' It was a common saying of the ancients, that Justice was the last of the celestials to leave the earth. The 'golden age' was an age of primitive simplicity, which is often accompanied with the practice of natural virtues, and corresponding happiness. 'When a rude people,' says Dr. Arnold (*Hist. of Rome*, i. p. 436), 'have lost somewhat of their ferocity, and have not yet acquired the vices of a later stage of civilization, their character really exhibits much that is noble and excellent, and both in its good and bad points it so captivates the imagination, that it has always been regarded by the writers of a more advanced state of society with an admiration even beyond its merits.' With the increase of the vices attendant on civilization evils began to multiply (sup. 195); but it was long before respect for the rights of a neighbour (which is *justitia*) became wholly obliterated and lost. This is in fact one of the first and most deeply rooted of all principles, inasmuch as the very existence of society, before the institution of coercive laws, depends upon it. See *inf.* ii. 630.

251. *Pro metu pudor*] 'Pudor' is 'self-respect,' 'honour,' which is always joined with



respect for others. The Greek philosophers considered *αἰδώς* καὶ *δῆος* inseparable: so inf. v. 29: 'consedere simul Pudor et Metus;' so also Hesiod joins *Αἰδώς* καὶ *Νέμεσις*, Opp. 198. But there was another view, that virtue should be practised for its own sake, not from fear of punishment. See Hor. Epist. i. 16. 52:—

'Tu nihil admittes in te formidine poenae:  
Oderunt peccare boni virtutis amore.'

Propert. v. (iv.) 11. 48: 'ne possem melior judicis esse mctu.'

253. *cum bello*] Sc. 'tunc non erant bella quibus interesse.' Compare sup. 121.

257. *tot Jani*] Any archway or close thoroughfare was called 'a Janus;' but in one place only was there a statue of the god, viz. in the temple between the Forum Romanum and Forum Julium. But even this, properly speaking, was not so much a temple as a portico or grand gateway, affording communication between the two. Hence Varro, L. L. v. § 165: 'Janualis (porta) dicta a Jano; et ideo ibi positum Jani signum; et jus institutum a Pompilio, ut sit aperta semper, nisi quom bellum sit nusquam.' To this statue Virgil alludes, Aen. vii. 610: 'nec custos absistit limine Janus.' When the great gates were closed, it is probable that a wicket or side-door allowed the people to pass through. It was known as the temple of Janus Bifrons or Geminus, and was built by Numa (Livy, i. 19) 'ad infimum Argi-

letum,' i. e. the part between the southern horn of the Quirinal and the Forum Romanum, or, in the other direction, between the Capitol and the Subura. This must be distinguished from the temple of Duilius, supra 223. Merkel, p. cclxiii: 'Probabile est Ovidium, cum primum ver. 257 scriberet, unum tantam Jani sacellum, sive templum, inter duo fora novisse, et ver. 277 ad hoc retulisse veterem ritum claudendi et aperiendi, prout etiam, paulo aliter fortasse, fecit Varro, 5. 165.' He appears to consider the temple built by Numa as the same spoken of in ii. 201, and distinct from this; whereas Keightley (Excursus i. p. 226) identifies them. Mr. Maclean on Hor., p. 496 (school edition), seems to agree with Merkel. The subject is full of doubts and difficulties.

260. *Oebalii*] Titus Tatius, king of the Sabines, is called *Oebalius* from some legend, probably derived from Magna Graecia, that the Sabines had Spartan blood in their veins. See iii. 230.

262. *arcis iter*] is 'the way up to the Capitol.' To this path, which Propertius minutely describes as a concealed and thorny track, Tarpeia is said to have led the Sabines; the truth being that the Capitoline hill was a Sabine settlement from the first. See Prop. v. (iv.) 4. 48, &c. Keightley has an idea, but surely a wrong one, that 'iter' signifies 'the level of the Capitol at the head of the clivus.'

263. *Inde*] 'a summa arce.' He means that the regular pathways from the Capitol to the

Forum Romanum and F. Boarium did not exist, though the slope was the same. Merkel gives *per fora* with the best MSS., and explains it of the F. Romanum and the F. Piscatorium, immediately under the Carinae, to the east (p. cxx).

265. *portam*] From the context, this would seem to mean the gate of the arx, and the gush of water to be that which Propertius describes as running down the slope. But it rather means, 'The Sabines had now reached the gateway in the Forum, which has been left open, when,' &c.—*Dempserat*, because the *sera* was a bar placed across the door, and wholly removed when it was opened, as may still be seen in old churches and castles. Juno is said to have done this, because she was hostile to the Trojagenae.

267. *numine*] It was the rule for one god never to interfere *directly* with the designs of another, though he might thwart them.—*cum* means 'with:' see on iii. 34. Arnold, Hist. R. i. p. 9. gives the legend thus: 'As the Sabines were rushing in, behold there burst forth from the temple of Janus, which was near the gate, a mighty stream of water, and it swept away the Sabines, and saved the city. For this it was ordered that the temple of Janus should stand ever open in time of war, that the god might be ever ready, as on this day, to go out and give his aid to the people of Romulus.' From this event the temple or gateway was called *Lautolae*. Varro, L. L. v. § 156: '*Lautolae* a lavando, quod ibi ad Janum Geminum aquae cal-

dae fuerunt.' Nor need we doubt that some truth lies at the bottom of this story, as in that of the Lacus Curtius, vi. 403, inf., for the site and neighbourhood of Rome are volcanic, and ancient outbreaks of this kind might have been speculated on apart from history or tradition. See Humboldt, Aspects of Nature, ii. p. 219.—*meae artis*, sc. that of opening.

274. *tuto loco*] i. e. a me servato. The meaning is not quite plain: 'The site was afterwards left clear and unoccupied, and a temple and altar erected to my honor;' i. e. the buildings were removed that it might be consecrated to me.

276. *strue*] Keightley quotes Festus in v.: *Genera liborum sunt, digitorum conjunctorum non dissimilia, qui superjecta panicula in transversum continentur.* *Suis flammis*, meaning, of course, those of the altar. Merkel conjectures *feria*, for Festus and Paul the Deacon speak of both *strues* and *fertum* as two kinds of *liba* offered together.

281. *possit*] sc. Pax. See on 121, sup.—*Caesareo nomine*, i. e. sub imperio Tiberii. He prophesies thus much of the new reign, deriving an omen from the victory gained by Germanicus over the Germans. Augustus, it is well known, had closed the temple of Janus three times. See Hor. Od. iv. 15. 9. Sueton. Oct. § 22: 'Janum Quirinum, semel atque iterum a condita urbe ante memoriam suam clusum, in multo breviori temporis spatio, terra marique pace parata, ter clusit.'

283. *diversa*] i. e. before and

behind. See *supra*, 132.—*vestri triumphi*, i. e. Germanicus and Tiberius. The triumph here mentioned was celebrated in 770, but had been decreed two years before, so that the poet speaks of it prospectively. See Tac. Ann. ii. 41: 'Gaio Caecilio, Lucio Pomponio Consulibus, Germanicus Caesar ante diem septimum Kalendas Julius triumphavit de Cheruscis Chattisque et Angrivariis, quæque aliae nationes usque ad Albim colunt. Vecta spolia, captivi, simulacra montium, fluminum, proeliorum: bellumque, quia conficere prohibitus erat, pro confecto accipiebatur.' This explains *ver. 286*. The Rhine was actually represented in the spectacle. See Ep. ex Pont. ii. 1. 39, where it is described; and as the poet was in exile at the time, the programme had probably been published before: 'Fluminaque et montes, et in altis pascua silvis.' So we must literally understand Propert. ii. 1. 31:—

'Aut canerem — Nilum,  
cum tractus in urbem  
Septem captivis debilis ibat  
aquis.'

287. *aeternos*] May the house of Caesar never fail. *Auctor* is Tiberius, and by *suum opus* the poet perhaps humours the emperor's jealousy of Germanicus, to whom the peace was really due.

291.] In an island (*Isola*), near the mouth of the Tiber, stood two temples or sacella, dedicated to Aesculapius and Jupiter, or, as Merkel thinks, p. cxxiv., to Vedjovis (iii. 443). Besides these there was a tem-

ple to Faunus, ii. 194. Keightley suspects, from *juncta sunt* in 294, that the two former stood close together. That of Aesculapius was dedicated in or about the year 460 (Livy, x. fin.), that of Jupiter in 560 (*ibid.* xxxiv. 53). See Met. xv. 739:—

'Scinditur in geminas partes circumfluus annis;  
Insula nomen habet, laterumque a parte duorum  
Porrigit aequales media tellure lacertos.  
Huc se de Latia pinu Phoebeius anguis  
Contulit; et finem, specie caeleste resumpta,  
Luctibus imposuit, venitque salutifer urbi.'

296. *promissi mei*] See *sup.*  
2. The following verses to 311 are an introduction to the astronomical part of his work, as 45–62 explained the general principles of the festivals. The Roman poets often express their aspirations for a knowledge of nature, in which they seem to have been conscious of their inferiority to the Greeks. Ovid describes the first astronomers as exalted far above all sublunary things, and as having climbed to heaven more effectually than did the giants of old by piling Ossa on Olympus.

305. *Adnovere*] A word more applicable to our telescopes than to the mere unaided science which brought the motions of the planets within human ken.—*supponere*, 'subjected.'

307. *non ut ferat*] 'Non vero ea ratione ut,' &c.

309. *ducibus illis*] The early professors.—*metabimur*, 'we will

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*gauge the heaven'* (to use a modern term). The word is, however, taken from the division of the sky into *templa* or *regiones* by the augur's *lituus*, not from castrametation, as Keightley thinks, misled by *signa*. The latter are the Zodiacal signs, which appear to rise or set, and so are in a sense *vaga*; and the meaning is, 'we will assign their proper days to certain celestial signs.' *Suus* has often the sense of *proprius* in the *Fasti*. Gierig reads *stata signa*, 'fixed stars.' Cf. 660.

311. *Ergo*] i. e. to proceed at once to the promised observations.

315. *Institerint Nonae*] 'Should the Nones be at hand.' So ii. 453, '*orta dies fuerit*.' We can hardly say in such cases that *si* or *cum* is to be supplied. A hypothetical event is assumed as prospectively realized, and a consequence deduced from it. There is a slightly different usage in iv. 487; v. 113. Merkel gives, '*Institerint imbres missi tibi nubibus atris: Nonae signa dabunt*,' &c., which is the reading of most MSS., with some minor variations. Yet the order in the text seems far more probable in itself. It was the rain which gave signs of the Nones, not the Nones of the rain, for *signa* are visible marks. *Signa dabunt* may also mean 'ostendent se.' See iv. 904.

319. *succinctus minister*] Compare iv. 413. We have '*succincti popae*' in Propert. v. (iv.) 3. 62. Suetonius says of Caligula, § 32: '*Admota altaribus victima, succinctus poparum habitu, elato alte malleo,*

*cultrarium mactavit*.' It thence appears that two persons were employed to kill (at least the larger) victims, one of whom felled the animal, the other at the throat. Ovid either speaks of one and the same *minister* in '*quo feriente*,' and '*tincturus cultros*,' or *ferire* must be understood of the blow of the knife (see iv. 415), and *cadit* be taken for *mactatur*. *Succinctus* refers to the short apron worn round the loins of the popa.

322. *Agone?*] 'Am I to strike?' Merkel edits *agatne*, a very inferior reading, but he has recalled *agone*, in his preface, from one of the best MSS. The indicative is rather unusual, but may have been adapted to the sound of the word. It is more likely that it comes from *ἀγων*, whether in the sense of 'agony,' or the more common one of 'an assembly.' Varro, L. L. vi. § 12: '*Agonales* per quos Rex in Regia arietem immolat, dicti ab *agone*, eo quod interrogatur a principe civitatis, et princeps gregis immolatur.' This account is confused, if not corrupt: the question was put to the Rex sacrificus, not *by* him; and the '*princeps gregis*' introduces a totally different etymology, from *ἀγείν* or *agere*. Keightley explains *strictos cultros* 'grasped,' 'held in the hand.' But *stringere cultrum* or *gladium* is 'to draw it,' properly 'to strip it;' for the verb implies the friction caused by passing one thing roughly over another. So '*stringere glandes*,' 'to strip off acorns,' Georg. i. 305; '*stringere ripas*,' said of a river, Aen. viii. 63; of a weapon which

grazes the skin, Aen. ix. 377; of an idea which leaves an impression on the mind, Aen. iv. 294.

325. *Agnalia*] The argument is futile: if this was the true ancient name he would have to account for the insertion of *o* in the later form. Conversely, the case might really have been so.

327. *praevisos in aqua*] Cf. Met. xv. 134: 'victima—percutta sanguine cultros Inficit in liquida praevisos forsitan unda.' Animals have an instinctive presentiment that they are going to be killed, which was wrongly attributed to the reflection of the knife in the vessel of lustral water which stood near the altar.—*metu*, 'the agony of fright.'

331. *Agonia*] The word is recorded by Festus, 'hostiam antiqui Agonium vocabant,' but not by Varro. It does not sound like a genuine Italian term.

334. *conjuge ovis*] Like 'olentis uxores mariti,' said of goats, Hor. Od. i. 17. 7:—*Rex Sacrorum*, inf. ii. 21. The meaning of *debet* is, that no victim but the goat is allowed. This leads to a long digression on the different kinds of victims offered to the gods (337—456). Formerly, he says, neither incense nor bloody sacrifices were in use; only meal and salt. Men lived simply, and had no foreign luxuries. This was one of the fabled beatitudes of the golden age. Virg. Georg. ii. 536:—

'Ante etiam sceptrum Dictaei  
regis, et ante  
Impia quam caesis gens est  
epulata juvencis,  
Aureus hanc vitam in terris  
Saturnus agebat.'

342. *fila croci*] Sup. 76.

343. *herbis Sabinis*] 'Savine' (Juniperus Sabina). Like vervain (381), it was a sacred plant, for some unknown reason. Perhaps it was first used in philtres, as it has strong medicinal properties, then in incantations, lastly for religious purposes.—*laurus*, &c. See sup. 76.

347. *percussi tauri*] See on ver. 319. *Aperit viscera* is said of cutting up the victim, which was done immediately (Met. xv. 136) and probably by the same *cultor* which had killed it.

349. *Prima*] He shows that the first sacrifice of an animal arose from a desire to get rid of it as injurious, and by way of punishment, rather than from any appetite for blood. This holds of the sow and the goat. For the slaughter of oxen and sheep other reasons are assigned (inf. 361 seqq.), for that of the latter, however, not a very different one, v. 381.

354. *debueras abstinuisse*] Accurate latinity requires *debueras* or *debebas abstinere*. But in the poets the perfect infinitive of the one verb and the pluperfect of the other are often combined. Heroid. xii. 4: 'debuerant fusos evoluisse meos.' Trist. iii. 13. 4: 'debueras illis imposuisse manum.' Tibull. iii. ult.: 'debueram sertis implicuisse comas.' Similarly inf. iii. 480, 'potui dedoluisse.'—Varro (L. L. v. § 97), '*capra*, *carpa*, a quo scriptum *omnicarpae caprae*.' On *palmas* see sup. 152. The goats not only eat the young shoots, but they nibble the bark from the stems, which is alluded to in the next verse. Martial, iii. 24. 1,

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i. 24. 1,

Vite nocens rosa stabat moriturus  
ad aras Hircus, Bacche, tuis  
victima grata sacris.' Virg.  
Georg. ii. 374:—

'Frigora nec tantum —

Quantum illi nocuere greges,  
durique venenum

Dentis, et admorso signata in  
stipe cicatrix.

Non aliam ob culpam Baccho  
caper omnibus aris

Caeditur.'

The Romans did not know that  
a tree cannot live when the con-  
tinuity of circulation has been  
interrupted in the bark. Hence  
they fancied that the mischief  
was really caused by the poison  
of the bite.

359. *Persae deditus*] i. e. ad  
poenam traditus. It appears to  
be a law term.

363. *Aristaeus*] This account  
is in great measure borrowed  
from Virgil, Georg. iv. 315,  
where there are some slight  
variations in the narrative.

379. *putri*] The word prop-  
erly means 'soft,' 'crumbling,'  
or 'not cohering,' and is oppo-  
sed to *lentus*, 'sticky,' 'tough.'  
Hence it expresses the softening  
of decomposition. But 'putrid'  
is a secondary and not a common  
meaning. It is of course an im-  
possibility that bees should real-  
ly be so produced. Either the  
maggots were mistaken for the  
grubs of bees, or a nest of bees  
found in a dry carcase gave rise  
to the idea that they had been  
spontaneously generated there.

381.] The common reading is  
*pascit ovem fatum*, which Keight-  
ley retains. The best MSS. give  
*pascit ovis prato* (thus Merkel),  
or *pratium*. There seems no ob-

jection to the latter: 'the field  
feeds the sheep,' while *pascit* for  
*pascitur* is at least unusual. Cf.  
Hor. Carm. i. 31. 15, 'me pas-  
cunt olivae, Me cichorea le-  
vesque malvae.'—*verbenas*. See  
on 348. Keightley says, 'the  
legend here alluded to is not  
noticed by any other writer.'  
There is no legend to notice.  
Sheep were fond of the plant,  
and were slaughtered for eating  
it. It is said that *verbena* means  
any plant or shrub used for sa-  
cred purposes.

384.] The epithets are not  
*otiose*:—'when even the wool-  
bearing sheep and farm-tilling  
steer do not escape, what animal  
can expect safety?'

385. *Persis*] *Περσὶς αἶα*,  
Aesch. Pers. 252. (The name  
*Persia* is said not to be classical.)  
Keightley thinks Ovid had in  
view Herod. i. 216, who says of  
the Massagetae, *θεῶν μόνον*  
*ἥλιον σέβονται, τῷ θύουσι ἵππους*.  
*νόμος δὲ οὗτος τῆς θυσιῆς* τῶν  
*θεῶν τῷ ταχίστῳ πάντων τῶν*  
*θητῶν τὸ τάχιστον δατέονται*.—  
*Hyperiona*, the sun; the Persian  
Mithras. In Homer it is an epi-  
thet of *ἥλιος, ὁ ὑπερίων*, or  
rather an adjective formed from  
the participle. Hesiod makes  
the Sun to have been born from  
Hyperion and Theia, Theog.  
371—4. A feminine *Hyperionis*  
occurs in v. 159.

387. *triplici Dianae*] See on  
141. Here the Greek Artemis  
is meant.—*pro nulla virgine*,  
'quamquam non, ut olim, pro  
virgine.' Gierig.

389. *Triviae*] Trivia or He-  
cate (sup. 141) was a really Thra-  
cian, i. e. Pelasgic, goddess, and  
in this passage is rightly distin-

guished from Diana. The Sapaiei were a Thracian nation, Herod. vii. 110.—*vidi* means that he had been an eye-witness to the fact; for he landed in Thrace when first sent into banishment. Trist. i. 10. 23. Pausanias, iii. 14. 9, says that the Spartan youths sacrificed a dog to Enyalios, and that no other Greeks used this victim except the Colophonians, who offered it to Hecate.

391. *custodi ruris*] Priapus; see v. 415.

392. *puenda*] sc. ipsi.

394. *tertia bruma*] He means the *τριτηνιδες*, or feasts which recurred after an interval of two years, and in the season of the year which was during the months nearest the shortest day. It does not appear that any one of the four Dionysia is meant.

397. *Panes*] *Πανσκοι*, counterparts of the god Pan, whose connexion with satyrs and revellers made him a fit associate for Bacchus.—*Silenus*, inf. iii. 750.

398. *daae*] The Naid and Dryad nymphs. To the former class the name *Lotis* (*Λωτῖς*) belongs, from the water-lotus (*Nymphaea Lotus*).

399. *pando*] Curved in the back. Virg. Georg. ii. 194, 'lanceibus et pandis fumantia reddimus exta.' *Ibid.* 445, 'pandas ratibus posuere carinas.' See inf. iii. 749.

403. *vina dabat*] For the god used to make wine issue from the ground for the use of his votaries. See iii. 785.

404. *large*] There is another reading *parce*. Either *large agebat* or *parce miscendas* gives a satisfactory sense.

407. *tunicam collecta*] Not 'tucked up as to her tunic,' but 'having her tunic tucked up.' The idiom appears to represent the Greek *συστεταμένη τὸν χιτῶνα*, or *συνεσταλμένη*. The Greek perfect passive participle often has this middle sense; and its great elegance and convenience tempted the Roman poets to imitate it. The following are examples: inf. vi. 507: 'dissimulata deam.' Virg. Georg. iii. 307: 'Tyrios incocta rubores.' *Ib.* iv. 337: 'caesariem effusae nitidam.' Ecl. i. 55: 'florein depasta salicti.' *Ib.* iii. 106: 'flores inscripti nomina regum,' like *δέκτορ ἐγγεγραμμένην ξυνθήματα*, Soph. Trach. 158. Aen. vii. 503: 'palmis percussa lacertos.' *Ib.* x. 157: 'rostris Phrygiis subjuncta leones.' Hor. Ep. i. 1. 56: 'suspensi loculos.' Propert. i. 3. 11: 'sensus deperditus omnes,' *διεφθαρμέναι τὰς φρένας*. *Ib.* 34: 'fixa cubitum.' *Ib.* i. 5. 8: 'nixa caput.' *Ib.* iii. 7. 24: 'fusa brachia.' This remark does not necessarily apply to *pectus aperta* in the pentameter. There are many participles which have passed completely into ordinary adjectives, like *acutus*, *tutus*, *rectus*, *beatus*, &c. *Ibid.* *ministrat*] It was the custom for fair girls to serve at banquets. Theognis, v. 995, *χέρνιθα δ' αἶψα θύραζε φέροι στεφανώματα δ' εἰσω Εὐειδὴς ῥαδιναῖς χερσὶ Λάκαινα κόρη*.

409. *exserit*] As Greek dresses are described, we must think of the *χιτῶν* or *χιτωνίσκος* rather than of the Roman *tunica*, which however was derived from it. The former was fastened over the shoulders by clasps, so that

if one side was left loose, the shoulder would protrude: *dis-suto sinu* cannot easily be understood unless we suppose that it was laced up in front.—*vestem trahit* means that it was not tied round the waist with the zona, which so held up the long χιτών that a part of it was overlapped, and hung from it in folds or tucks. See on ii. 321.

410. *vincula nulla*] Their feet were not encumbered with sandals or shoes, but their legs were bare below the knee. See iii. 823.

411. *Hinc*] i.e. from their negligent attire.—*qui pinu*, &c., i. e. Pan.

414. *Nequitia est*] He means that in all but lust he was an old man. *Nequitia* is a synonym of *libido*, though it often refers to actions rather than propensities.

415. *hortorum deus*] His figure was indecently represented and placed in gardens. Georg. iv. 110:—

'Et custos furum atque avium  
cum falce saligna  
Hellespontiaci servet tutela Pri-  
api.'

He was worshipped at Lampsacus on the Hellespont. See inf. 440; vi. 341—345. Martial tells of an impudent thief, who, finding nothing else to steal in a garden, stole the tutelary Priapus, vi. 72.—*ruber*, 'rubicundus,' vi. 319, compared with 333.

416. *Lotide captus*] The preposition is omitted for obvious reasons, though generally added with persons. He was not 'taken by,' but 'captivated with,' Lotis. In other words, Lotis is not the

agent, but the object. See on ii. 85.

418. *notis*] This was a species of 'nequitia' well known to the Romans in their mixed banquets of both sexes. Sometimes they wrote on the table certain private marks. Tibull. i. 2. 21:—

'Illa viro coram nutus conferre  
loquaces,  
Blandaue compositis abdere  
verba notis.'

*Ibid.* i. 6. 19:—

'Neu te decipiat nutu, digitisque  
liquorem  
Ne trahat, et mensae ducat  
in orbe notas.'

Trist. ii. 1. 454: 'et tacitam mensae ducit in orbe notam.' At other times they made signs with their fingers, &c.

419. *Fastus*] This is often used of contempt shown to a lover's addresses. Propert. i. 1. 3, where see note.

429. *librabat*] 'balanced,' as those do who walk on tip-toe.

440. *Hellespontiaco*] Catullus, xviii.:

'Hunc lucum tibi dedico, conse-  
croque, Priape,  
Qua domus tua Lampsaci est,  
quaque silva, Priape;  
Nam te praecipue in suis urbi-  
bus colit ora  
Hellespontia, ceteris ostreosior  
oris.'

Ovid, Trist. ii. 10. 26: 'et te ruricola, Lampsace, tuta deo.'

441. *Intactae*] The argument is resumed from v. 391; 'birds also are slain as victims to certain deities.'

447. *tamen*] Some anticipated



objection is implied: '(Quod ut temerè dictum videatur,) non tamen plane falsum est, nam,' &c. See sup. 45 — *dis proxima*, sc. ut quaeque altius volat. The nearer they were to heaven the more closely they were acquainted with the conversation of the gods, which they were thought to communicate by voice (*oscines*; whence *omen* for *oscimen*, Varro, L. L. vi. § 76), or by flight (*praepetes*).

452. *Idaliis focus*] The dove was offered to Venus. Propert. v. (iv.) 5. 65:—

'Sed cape torquatae, Venus O regina, columbae  
Ob meritum ante tuos guttura secta focos.'

453. *anser*] The goose was sacred to Io, or Isis, and Osiris. Juv. vi. 540: '*ansere magno Scilicet et tenui popano corruptus Osiris*.' Keightley refers to Pausan. x. 32. 9, who says that the rich used to sacrifice to Isis (in Phocis) oxen and stags, but the poor only geese and guinea fowls.—*lauti* alludes to the fondness of the Romans for the liver of the goose as a dainty *morceau*. Juv. v. 114, '*anseris ante ipsum magni jecur, anseribus par Altilis*,' &c.—*lances* is used instead of *aras*, as if the goddess was to be regaled with the delicacy, rather than propitiated by the sacrifice. The story of the geese awaking the guards in the Capitol when nearly surprised by the Gauls is well known: see the fine passage, Aen. viii. 655, seqq.

459. *medio discrimine*] The division is quite arbitrary, and does not coincide with *bruma*, the shortest day. The commence-

ment of spring was dated from Feb. 9 (ii. 150).

462. *Arcadiae deae*] Carmenta or Carmentis, the mother of Evander, and called *dea* as one of the Camenae. (On the participial form, like *sementis*, see Varronianus, p. 298.) Both names are connected with *carmen*: see inf. 632. Varro, L. L. vii. § 26: '*Casmenarum priscum vocabulum ita natum ac scriptum est; alibi Carmentis ab eadem origine sunt declinatae*. In multis verbis, in quo antiqui dicebant *s* postea dictum *r*.—Quare est *Casmena* Carmenta, ut carmina, carmen; *r* extrito Carmenta factum.' A similar change is *Camilla* from *Casmila*, which is said to be a Pelasgic word, Virg. Aen. xi. 543. If a real person, Evander was a Pelasgian. See Heyne on Aen. viii. 51. The Carmental gate at Rome derived its name from an altar erected near the spot to this prophetic. Virg. Aen. viii. 337:

'— progressus (Evander),  
monstrat et aram,  
Et Carmentalem Romano nomine portam,  
Quam memorant Nymphae  
priscum Carmentis honorem  
Vatis fatidicae; ' &c.

463. *Turni soror*] The nymph Juturna. See ii. 585, Aen. xii. 138, seqq.; inf. 708. Her temple was in the Campus Martius, and was erected by Lutatius Catulus; but the spring or spa so called was in the Forum. Perhaps the name is a corruption of '*diuturna*,' or '*jugiturna*' (*jugis*), i. e. '*perennis aqua*.' But it was usually derived from

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464. *Virginea aqua*] 'The aqua Virgo brought by Agrippa through aqueducts from a marshy place eight miles from Rome on the Collatine road, for the supply of his thermae. It was conducted below the gardens of Lucullus, which were on the Pincian hill, and so compassed the Campus Martius. It still supplies the beautiful Fontana Trevi. Its name, Frontinus (de Aquaed. 10) says, was owing to its springs having been pointed out by a maiden; but it more probably came from the supposed purity of its waters.' *Keightley*. *Martial*, xi. 47. 6, 'corpus perfundit gelida Virgine;' cf. *ibid.* v. 20. 9, and vi. 42. 18. *Trist.* iii. 12. 22, 'defessos artus Virgine tingit aqua.' *Ep. ex Pont.* i. 8. 38, 'stagnaque et Euripi Virgineusque liquor.' (It is difficult in some places to say whether *virgo* may not be a general epithet, like 'virgo charta,' *Mart.* i. 67. 7.)

469. *Orta prior luna*] This absurd legend seems to have arisen from a misapprehension of *προσέληνοι*, an Arcadian word. *Etymol. Mag.* in v. *προσελλεῖν λέγουσι τὸ ὑβρίσειν* καὶ οἱ Ἀρκάδες, ἐπειδὴ λοιδορητικοὶ εἰσι. Other grammarians, quoted by Hermann on *Prom. Vinet.* 439, repeat the statement. See *inf.* ii. 290.—*Arcade*. He was the son of Callisto, ii. 153.

471. *clarus utroque*] His father was Mercury, who was worshipped with special honours by the Arcadians. See *Aen.* viii. 138.

475. *dixerat*] 'She had pre-

dicted that she and her son would have to fly; and the event proved her to be right.' It is not necessary to supply *est* with *nacta*, which refers not to the time when she spoke it, but to that of the poet, who knew that it had been realized. 'Dixerat, et tempore factum erat, ut crederetur ei, cum nonnulla ex praedictis jam evenissent.'

482. *deo*] The ablative absolute.—*urbe*, for *ex urbe*, as the Greeks say διώκεσθαι πόλεως. *Aesch. Cho.* 281. *Inf.* iii. 579, 'pellitur Anna domo.'

483. *numinis iram*] In this Ovid alludes to his own banishment, as *inf.* 540.

485. *Conscia*] As a man feels his guilt or innocence, so he either despairs or hopes. He was said to have killed his father accidentally.

488. *Obruit*] The perfect tense.—*procella*, sc. *malorum* exilii.

490. *Aonia*] Boeotia, the country of the Muses, called *Aonides*. Cf. *Eurip. Phoen.* 640: Κάδμος ἔμολε τάνδε γᾶν—οὐ κατοικίσαι πέδία νιν τὸ θεσφατον πυροφόρ' Ἀόνων ἔχρη (MSS. πυροφόρα δόμων ἔχρησε.)

493. *Omne solum*] This fine sentiment is from the well-known fragment of Euripides:—

ἄπας μὲν ἄηρ ἀετῶν περδσίμος, |  
ἅπασα δὲ χθὼν ἀνδρὶ γενναίῳ  
πατρίς.

495. *tamen*] See on 45, sup. The sense is, 'nec tempestas, quamquam saepe furit, toto tamen anno horret.' Compare *Propert.* ii. 4. 9:—

'Quippe ubi nec causas nec apertos cernimus ictus,

Unde tamen veniant tot mala,  
caeca via est;

and *ib.* 5. 5, 'inveniam tamen e multis fallacibus unam,' i. e. quamvis pleraeque sint fallaces, tamen,' &c. For the sentiment cf. Hor. Od. ii. 9. 1, 'non semper imbres nubibus hispidos Manant in agros.' Keightley adds Theocr. iv. 44,  $\chi\acute{o}$  Ζεὺς ἄλλοκα μὲν πέλει αἰθρίας, ἄλλοκα δ' οὐρα.

501. *Tarenti*] Very little is known of this place, which seems to have been a plot of low ground in the Campus Martius, occasionally overflowed by the river. An altar of Dis existed on the spot, said to be concealed, perhaps by the alluvial deposits. Martial, i. 70. 2, writes 'Tarentos,' as also in iv. 1. 8, according to the best MSS., but 'Terento' in x. 63. 3 Varro, in a corrupt passage, L. L. vi. § 24, mentions Tarentum in connexion with certain sacrifices to the Dii Manes. Merkel (p. cxlvii) quotes Servius on Aen. viii. 63, '(Tiberis) in aliqua etiam urbis parte Tarentum dicitur, eo quod ripas terat.'

504. *Continuit manum*] As if to stop the ship, or bring it ashore, in her eagerness to land. The prophecy of Carmentis is a fine and wild strain; and like that of Anchises at the close of Aen. vi., is ingeniously turned into a glorification of the reigning emperor.

505. *dextram*] To one ascending the river, Rome was on the right bank. See sup. on 241.—*pineæ textæ*, the deck, or perhaps generally for *navim*.

509, 10. *dii—deos*] She greets the indigenous gods already there, and foretells the ad-

dition of others, such as Vesta from Troy, and Romulus and the Cæsars.

513. *Estē visi*] The imperative is used, as not unfrequently in the Greek tragedies, for the optative. The sense, indeed, is nearly equivalent to *salvete, favete*, &c.

517. *olim*] In the present tense *promittitur* futurity is clearly implied. Not that *olim*, which is the locative of *ole* for *ille*, properly means anything more than 'that time,' where the speaker is supposed to point either before or behind. It corresponds to *πότε*, and often means 'some day,' *aliquando*, as in Hor. iv. 4. 5. On the prophecy see vi. 359. Virg. Aen. viii. 340.

519. *jam tangent*] 'Jam' is used even with a future tense when an event is impending, and so already all but realised, as Pers. ii. 'jam dabitur, jam-jam.' Aeneas arrived but a few years later than Evander. Virgil describes their interview in Aen. viii.—*femina*, Lavinia, the daughter of Latinus, who was sought in marriage by both Turnus and Aeneas.

521. *funesta arma*] Pallas, the son of Evander, was slain by Turnus, while fighting on the side of Aeneas, but was avenged by the latter when he killed Turnus. It is evident that in all this the poet had the Aeneid in mind.

524. *ista ruina*] The fall of Troy will eventually bring about the fall of Greece, because that nation will be subjugated in its turn to Rome, built, as it were, on the ruins of Troy. Propert. v. (iv.) 1. 53:—

'Vertite equum Danaï, male vincitis. Illa tellus Vivet, et huic cineri Juppiter arma dabit.'

526. *Num minus, &c.*] 'Nihil tamen minus ex illo cinere imperium orietur, totum terrarum orbem occupans.' *Gierig*.

528. *Iliacos deos*] This seems to mean the Palladium (vi. 422), which, though not brought to Rome with the Penates by Aeneas, was kept in the temple of Vesta. Some have thought from Tac. Ann. xv. 41, 'delubrum Vestæ cum Penatibus populi Romani exustum,' that the Penates also were kept there; but Ritter shows that the writer means 'cum delubro Penatium,' from Varro, L. L. v. § 54.—*patrem afferit* is not more accurate, since Anchises died before he reached Italy.

529. *idem*] This is applicable either to Julius or Augustus Caesar, in their capacity of Pontifex Maximus. The latter transferred the custody of the sacred fire, on which the destinies of the empire were said to depend, to his own house on the Palatine, iv. 949.—*ipso deo*, Augustus, now dead, but a *deus* even when alive, according to the extravagant assertion of Roman flatterers.

533.] Tiberius, the adopted son of Augustus, and therefore grandson of Julius, affected hesitation to accept the onerous duties of the empire. Tac. Ann. i. 11, 'Versæ inde ad Tiberium preces. Et ille varie disserebat, de magnitudine imperii, sua modestia. Solam divi Augusti mentem tantæ molis capacem; se in partem curarum ab illo vocatum

experiendo didicisse quam arduum, quam subjectum fortunæ regendi cuncta onus.' Epist. ex Pont. iv. 13. 27:—

'Esse parem virtute patri, qui frena coactus  
Saepe recusati cepit imperii.'

This passage, 531—536, was added on the revision of the poem. For Livia, wife of Augustus, was not called Julia and Augusta till after the will of the late Emperor had been read. Tac. Ann. i. 8, 'Nihil primo senatus die agi passus nisi de supremis Augusti; cujus testamentum, inlatum per virgines Vestæ, Tiberium et Livium hæredes habuit. Livia in familiam Juliam nomenque Augustæ adsumebatur.' She was not deified till the reign of Claudius. Suet. Claud. § 11, 'Aviæ Liviæ divinos honores—decerendos curavit.'

537. *Talibus, &c.*] 'When by such sayings she came down to present times, her prophetic tongue stopped short at (i. e. when it had got to) the middle of her speech.' This is a Greek idiom, 'to end at a subject.' See ii. 755.

540. *exilium*] This is said feelingly, as he revised the poem in his exile at Tomi. See iv. 82.

543. *Erythæidas*] Erythæa was on the south-west coast of Spain, probably the small peninsula on which Cadiz stands. The arrival of both Evander and Hercules was a ready way of accounting for certain Greek rites and names which were really due either to the Greek colonies in the south of Italy, the Sicilian Greeks, or the Pelasgic immi-

grants of very early times. The Romans of the empire laboured not only to identify themselves with the Greeks, but to make out a plausible story for every characteristic they possessed in common with that nation. Their religion, as Merkel well observes, p. lii, was essentially historical; they took nothing without knowing, or trying to know, whence it came. In the present narrative Ovid must have had Virgil, Aen. viii. 190, &c., and Propertius, v. 9, in his view, and perhaps also Ennius. Hercules, having brought from the west the herds of Geryon, is entertained by Evander at his new town on the Palatine.—*applicat*. See on iii. 750.

550.] This verse occurs with little difference in Prop. v. 9. 12, and Martial, v. 65. 6. The idea was probably borrowed from the Homeric hymn to Mercury. It was not that he found no footmarks, but that those which were there only perplexed him, as leading in the wrong direction. The legend of Cacus, so evidently connected with Vulcan and volcanic fires (inf. 573), perhaps records some ancient outbreak in the Campanian Solfatara or Phlegraean plains, destructive (*κακόν*) to herds which had recently been placed there. See Merkel, p. ccxxxvii.

553. *pro corpore*] *κατὰ τὸ σῶμα*, 'in proportion to his stature.'

559. *Servata male*] The sense is, Hercules was going away *minus* his two bulls, when the bellowing of the lost animals to the herd as it passed the cave aroused his attention.—*accipio*

*revocamen*, like the Greek *δέχομαι τὸν οἰωνόν*, said when any one acts on a hint dropped or an expression used which can be interpreted as an omen.

565. *caelum quoque*] 'adeo validi erant,' is implied. Her. ix. 17:—

'Quod te laturum est, caelum prior ipse tulisti:

Hercule supposito sidera fulsit Atlas.'

568. *subsedit*] i. e. a depression was made.

574. *fulgur*] 'Flashes of forked lightning, issuing from the column of ashes, darted in every direction; and the rolling thunders were distinctly heard, and distinguished from the sounds which proceeded from the interior of the volcano. In no other eruption had the play of the electric forces formed so striking a feature.' Humboldt, describing the eruption of Vesuvius, in 1822. He adds, 'This phenomenon is associated in all climates with the close of a volcanic eruption.' *Fulgur*, however, may here mean only 'brightness,' *σέλας*. Lucretius uses '*flammai fulgura*,' i. 726.

575. *Occupat*] This word, as observed on Propert. v. 10. 14, means 'closes with him,' i. e. anticipates the blow before harm can be inflicted. Keightley quotes Q. Curtius, ix. 1, 'jussit—quatuor admoveri canes, qui celeriter occupaverant feram.' So Propert. v. 4. 84, 'nec mora, vocales occupat ense canes.' So also Metam. xii. 342, 'conantem stipite duro Occupat Alcides.' It is nearly the Greek *φθάσειν*, or *κίρχειν*. Thus Ovid speaks

of his ship outstripping others, Trist. ii. 10, 5: 'Nec comites volueri contenta est vincere cursu; Occupat egressas quamlibet ante rates.'

581. *Constituit sibi*] i. e. 'suo numini postea colendo, quamquam adhuc mortalis.' See Propert. v. 10. 7. Aen. viii. ut sup. But the present sacrifice of a bull is not to be confounded with the Ara Maxima. It was merely in thanksgiving for the victory. —*de bove*. The Forum Boarium.

583. *Nec tacet*] The meaning is, that Hercules erected an altar to himself, and Evander knew the reason of it from his mother, who foretold that the time was at hand when the earth should have done with Hercules, and he would become a demigod.

586. [4] 'Postquam et ipsa dea . . . est.'

587. *Idibus*] The ides of every month were sacred to Jupiter, sup. 56, where it is said that a full-grown lamb, *grandior agna*, was offered on that day. It must there be understood as a general term, or rather, as a metrical license, for the sort of victim is here defined, viz. a *verver*, or castrated animal. *Castus* implies the virtuous life of a priest, and certain ceremonial observances which he was bound to keep. See inf. ii. 26, and Plut. Quæst. R. § 109.—*ibat* here means simply 'offers.' See inf. 647; ii. 633. 653.

589. *provincia*] This cession of the provinces to the senate and people was a change in the original policy of Augustus. At first he considered the patronage too important to be trusted out of the imperial hands.

But Merkel (p. lx) observes that *all* the provinces never were resigned by Augustus; and he would read *immunis*, i. e. 'belli immunis, quieta.' Suet. Oct. § 47, 'Provincias validiores, et quas annis magistratuum imperiis regi nec faci' nec tutum erat, ipse suscepit; ceteras proconsulibus sortito permisit; et tamen nonnullas commutavit interdum; atque ex utroque genere plerasque saepius adiit.' This was B.C. 27, when the title of Augustus was conferred upon him.—*tuus avus*. See sup. 3.

591.] He proceeds to show that out of many honorary titles that had been conferred none ever equalled the dignity of 'Augustus.'—*ceras*, i. e. 'images,' waxen masks of ancestors kept in the atria (sup. 135) of the great. They were probably real likenesses taken during life, and painted artistically (Trist. ii. 521). Wax was used, as being durable and easily moulded into any shape. The figures were ranged round the atrium, with the name written under each; whence *perlege* in the present passage. Sometimes they were so numerous or so large as to be quite an encumbrance. Martial ii. 90. 6, 'atriaque immo dicis arceat imaginibus.' The making of them, as so many were required, must have formed a regular trade. Hence Juven. viii. 237, 'Exigite ut mores teneros cœn pollice ducat, Ut siquis cera vultum facit.' Cf. *ibid.* viii. 2 and 19. Martial vii. 44:—

'Maximus ille tuus, Ovidi, Caesonius hic est,  
Cujus adhuc vultum vivida  
cera tenet.'

Hence also any ordinary portrait was called *cera*, as Her. xiii. 152. Virgil had these *imagines* in view, Aen. vii. 177, 'Quin etiam veterum effigies ex ordine vorum Antiqua e cedro.' Further information will be found in Becker's *Gallus*, p. 512.

593.] Examples are given of honourable surnames (*agnomina*) conferred for great public services. The Scipios had the title of Africanus. Publius Servilius that of Isauricus, from the Isaurae, a Cilician people conquered by him; Q. Caecilius Metellus was styled Creticus, for his conquest of Crete, B.C. 66. though he did not take the title till B.C. 62; another of the same name, who was consul in 109, was called Numidicus for defeating Jugurtha. M. Valerius Maximus obtained the title of Messala from Messana in Sicily. Scipio (P. Aemilianus) was called Numantinus from Numantia in Spain. Compare Propert. v. 11. 29:—

'Si cui fama fuit per avita tro-  
paea decori,  
Afra Numantinos regna lo-  
quuntur avos.'

Martial ii. 2:—

'Creta dedit magnum, majus de-  
dit Africa nomen,  
Scipio quod victor, quodque  
Metellus habet.'

596. *notam*] Here for *famam*. More commonly it means *opprobrium*, as Propert. i. 18. 8, 'nunc in amore tuo cogor habere notam.'

597. *Druso*] This was the father of Germanicus, and brother of the Emperor Tiberius, and must not be confounded with the

Drusus of ver. 12, *supra*. He was born shortly after Augustus had married Livia, who had been divorced from Tib. Claudius Nero. It is to his honour that Horace wrote Od. iv. 4, to celebrate his early victories. He died near the Rhine of a fall from his horse, in the year B.C. 9.

599. *Caesar*] He appears to mean Julius, as he has been contrasting with others the title of Augustus—*si petat*, because in fact he had no agnomen.

601. *Ex uno*] From gaining a victory over a single champion, as Manlius Torquatus and Valerius Maximus Corvinus.

603. *Magne*] Pompey the Great, who, however, was less great than his conqueror, Julius Caesar. The sense is, 'magnae erant res tuae,' i. e. *facta tua*. Pompey was a man the Romans thoroughly loved and admired; Julius was a man whom they feared (Juven. x. 109), and Augustus one whom they disliked and flattered. Propertius can hardly restrain his enthusiasm in speaking of Pompey.

605. *gradus*] The commentators have noticed the climax in Magnus, Major, Maximus. The Fabian house obtained the latter title from the Censor Fabius, who in the year B.C. 304 gained great popularity by confining the libertini to the four city tribes. Livy ix. 46.

609. *augusta*] Whatever be the real origin of this word, which is uncertain, it is clear that *augurium* is, at best, but indirectly connected with it; at least if *augur* is for *aviger* (Varroianus, p. 263). Suet. Oct.

§ 7, 'Praevaluit ut Augustus potius vocaretur, non tantum novus sed etiam ampliore cognomine: quod loca quoque religiosa, et in quibus augurato quid consecratur, *augusta* dicantur, ab auctu, vel ab avium gestu gustu, sicut etiam Ennius docet, scribens, *Augusto augurio postquam incluta condita Roma est.*' Perhaps, as *robustus* is from *robos* (anciently *robors*), so *augustus* may be from *augurs*, and imply the religious respect in which the soothsayer was held. Pausanias, iii. 11. 4, Ἀθγουστος, ὃ κατὰ γλῶτταν δύναιται τὴν Ἑλλήνων σεβαστός.

614. *querna corona*] This was the civic crown, assigned as a reward 'ob servatum civem.' It was voted *in perpetuum* to Augustus, to be fixed in the vestibule of the palace, as a token of his protection of the citizens in general.' See on iv. 953. Here, of course, the allusion is to Tiberius, *tanti cognominis heres*; and Merkel (p. cclxiv) has well explained the passage in reference to his having declined this honour. Suet. Tib. § 26, 'Civicam in vestibulo coronam recusavit.' The poet, therefore, in *protegit*, expresses a hope that he will condescend to retain it.—*vestras*, i. e. Tiberius and his successors.

618. *relata*] Not only the 11th, but the 15th of the month was devoted to the Carmentalia. There may have been some confusion between two distinct *Carmentae*; indeed Ovid himself does not identify them, but makes them sisters or companions, inf. 634. The Carmenta of this latter festival was not a prophetess, but a sort of Lucina.

The *carpenta* were state-carriages, chiefly used for conveying women in sacred processions, but also driven by wealthy fops, Propert. v. 8. 23. It will be observed that Ovid wrongly derives the word from Carmenta. The root is *car*, as in *carriage*, *carrus*, *carruca*, &c., and has no connexion with *carpo* (inf. 632).

621. *honor eripitur*] This was done by C. Oppius, tribune of the people, among other sumptuary enactments passed A. v. 538. Plutarch, Quaest. R. § 56: Διὰ τί τὸ τῆς Καρμέντης ἱερὸν ἐξ ἀρχῆς δοκοῦσιν αἱ μητέρες ἰδρύσασθαι, καὶ νῦν μάλιστα σέβονται; λέγεται γὰρ τις λόγος, ὡς ἐκωλύθησαν ὑπὸ τῆς βουλῆς αἱ γυναῖκες ὀχῆμασι χρῆσθαι (ευκτοῖς, συνέθεντο ἀλλήλαις μὴ κοῦσκεσθαι μηδὲ τίκτειν, ἀμυνόμεναι τοὺς ἀνδρας, ἄχρις οὗ μετέγνωσαν καὶ συνεχώρησαν αὐταῖς· γενομένων δὲ παίδων, εὐτεκνοῦσαι καὶ πολυτεκνοῦσαι τὸ τῆς Καρμέντης ἱερὸν ἰδρύσαντο.—*destinat*, 'fixes,' 'determines;,' the true sense of the word. Compare *obstinatus*, 'resolved against.'

627. *Bina*] i. e. 'alterum pro pueri, alterum pro puellis' (sc. pro partu felici). There is no allusion to the two festivals of the same name (sup. 618).

629. *Scortea*] Varro, L. L. vii. § 84, 'etiam nunc dicimus *scortea* ea quae ex corio ac pellibus sunt facta; inde in aliquot sacris ac sacellis scriptum habemus,

Ne quid scortum adhibeatur, ideo ne morticinum quid adsit.'

He derives *scortum*, i. e. 'meretrix,' from the same word. The *sacellum* was near the Carmen-



tal gate.—*ne violent*, &c. They feared lest they should give birth to dead children.

632. *non tibi nota*] Here, as *supra* 129, words are cited as obsolete except in sacrificial language. 'Carmentis' seems to have had two distinct attributes; that of a prophetess, from *carmen*, and that of a *Parca*, or Destiny, from *carminare*, 'to card wool,' in allusion to the fatal thread. Hence Plutarch, *Quaest. Rom.* § 56, οἱ δὲ Μοῖραν ἡγοῦνται τὴν Καρμένταν εἶναι, καὶ διὰ τοῦτο θύειν αὐτῇ τὰς μητέρας. The two words are probably in fact identical; for there was a common expression 'deducere carmen,' &c., 'to spin a song;' and Mr. Long (on *Cic. Cat. Maj.* § 61) seems right in deriving *carmen* from *carpere*. We have 'carpere pensum,' *Georg. iv.* 234. *Hor. Od. iii.* 27. 64. *Carmen* is therefore for *carpimen*, as *agmen* for *agimen*, *sarmentum* for *sarpimentum*, &c.

633. *Porrina*] The names here invoked evidently imply certain circumstances favourable to easy birth. Gierig quotes Varro ap. Gell. xvi. 16: 'hujus periculi deprecandi causa arae statutae sunt Romae duabus Carmentibus, quarum una Postverta nominata est, Prosa altera, a recti perversique partus et potestate et nomine.' *Prosus* or *prorsus* is for *proversus*; Varro, *L. L. vii.* § 81. Merkel (p. excix) suggests with great probability that these terms originally had reference to the methods of writing, viz. either from left to right and back again, or in one uniform direction, since Evander was said to have brought the use

of letters into Italy. The phrase 'prosa oratio' confirms this. Ovid's mistake is curious, and we might even criticise his Latinity in making *porro* mean 'prius,' and *postverta* 'quae postea vertent.' His words are rather obscure: he may mean, 'the one foretold things remotely future, the other, things soon about to happen.' But Gierig takes *porro* of past time.

637. *Candida*] A general epithet for *fausta, alma*, &c., like 'candida Bacche,' iii. 772, and Horace's 'candida Bassareu.' At the same time he makes use of the circumstance that the temple itself was *niveum*, newly-built. See *sup.* 80.—*Moneta*, *sup.* 231. This temple of Juno stood on the Capitol, and a flight of steps (*sup.* 263) led up to it from the Forum. Near to these steps was the old temple of Concord. Both were vowed by M. Furius Camillus the dictator. *Inf. vi.* 183:—

'Arce quoque in summa Junoni  
templa Monetae  
Ex voto memorant facta, Camille, tuo.'

Merkel assigns the year of the city 388 (B.C. 366) to the dedication of Concordia, and 763 to that of the rebuilding on the same site by Tiberius.—*bene prospicies*, because the new temple faced the Forum, and thus there was a kind of omen in the *prospectus Concordiae*. The site has been discovered, behind the arch of Severus (Merkel, p. cxxv).

641. *Etrusci*] He captured Falerii in Etruria, B.C. 394.

643.] *patribus*, the patricians.

—*vulgus*, the plebeians. This was one of the many ruptures between the two orders which took place during the early history of Rome. The occasion was the efforts of the plebeians to carry the 'rogationes,' i. e. agrarian and other measures of C. Licinius Stolo, against the patrician influence headed by Camillus. The temple of Concord was intended to cement the union finally effected between the two parties.

645. *Causa recens*] See Suet. Tib. § 20: 'a Germania in urbem post biennium regressus, triumphum, quem distulerat, egit; prosequentibus etiam legatis, quibus triumphalia ornamenta impetrarat. Dedicavit et Concordiae aedem; item Pollucis et Castoris suo fratrique [Drusi] nomine de manubiis.' The expedition took place in 763, to avenge the defeat of Quintilius Varus in the preceding year. Suet. Tib. § 18. Tac. Ann. i. 3. The words of Suetonius, as Merkel observes, p. cclxii, might lead one to suppose that the dedication did not take place till 765, when he triumphed for the Pannonian conquest.—*triumphatae gentis*, the same authority states, are the Sigambri, though the participle must not be taken literally, but simply for *victae*. The words of Suetonius, 'de manubiis,' &c., seem clearly to refer to the same circumstance.—*passos crines porrigit*, whatever be the exact meaning, refers also to the defeat of the Sigambri in 747. Gierig quotes Amor. i. 14. 45:—

'Jam tibi captivos mittet Germania crines:

*Culta triumphatae munere gentis eris,'*

which inclines Keightley to take the present passage literally, as implying an annual tribute of flaxen hair, of which the Romans were very fond; see on iii. 493. But *passi crines* were a sign of woe often attributed to captives; and the poet probably means that the women held out their long streaming locks to excite compassion in the conqueror. Compare Trist. iv. 2. 43. Merkel edits *corrigit*, which he thinks can mean 'desecat;' but this is rightly rejected by Keightley.—*dux venerande*, i. e. Tiberius, now Emperor.

647. *libasti*] See on 587.—*quam colis*, sc. 'you set the example of Concord in your own family and conduct.'

649. *tua Genitrix*] Livia, wife of Augustus.—*rebus et ara*. These words are obscure. Keightley understands by *res*, 'property;' Gierig says, 'concordiam rebus ipsis Augusto exhibuit.' He seems to mean that both Tiberius and Livia patronized Concord in two ways, by exhibiting it in their lives, and by joining in the expense of the temple. *Rebus* perhaps represents *εργα*, 'in fact,' 'in reality.'—*digna reperta*. In allusion to Augustus' divorce from his former wife Scribonia. See Trist. ii. 162.—*magni Jovis*, sc. Augusti.

652. *per juvenis signa*] The sun will enter the Zodiacal sign Aquarius.

655. *Sidere ab hoc*] The night after Lyra has set the star which shines in the breast of the Lion will be no longer visible.

657] *The feriae Sementinae*.

As this was kept at the end of the sowing season, which depended in great measure on the weather, it was not assigned in the calendars to any fixed day, but was one of the *conceptivae*, i. e. appointed by authority of the Pontifices. Varro, L. L. vi. § 26, 'Sementinae feriae dies is, qui a pontificibus dictus: appellatus a semente, quod sationis causa susceptae. *Paganicae* ejusdem agriculturæ causa susceptae, ut haberent in agris omnes pagi, unde paganicae dictae sunt.' Properly, according to Merkel, p. cliv, *indici* was used of extraordinary feasts, i. e. not *legitimæ*, or 'regular,' but 'subito ad praesens tempus constitutæ,' e. g. when any prodigy had to be expiated (*procurari*). These were also called *imperativæ*.

663. *coronati*] The crown or chaplet was a sort of acknowledgment of the successful accomplishment of a task. On this principle the sterns of ships returning from a voyage were crowned. Compare with this passage Tibull. ii. 1. 8:—

'Solvite vincla jugis: nunc ad  
praesepia debent  
Plena coronato stare boves capite,' &c.

664. *Cum vere*] Fallow lands received their second ploughing in spring. "Ἐὰρ πολεῖν, Hesiod. Op. et D. 460.

665. *suspendat*] The ancient ploughs were very light. In Spain, where so many Roman customs remain unaltered to this day, the Castilian often carries the plough to the field on his shoulders.

666. *reformidat*] 'Shrinks from being stirred at all in the winter.' The first ploughing and sowing were completed in late autumn in ordinary seasons. Virg. Georg. i. 210, 'serite hordea campis usque sub extremum brumae intractabilis imbrem.' Hesiod. Op. et D. 448, &c. Speaking of the proper time for pruning vines, Virgil says, 'aute reformidant ferrum,' Georg. ii. 369.

669. *Pagus*] The question here arises, whether the poet is speaking of the same feast as above, or the Paganalia. The words of Varro, ut sup., evidently prove nothing. Merkel's view is given in these words (p. clv), 'Non de diversis feriis intelligendum putaverim Ovidium, sed de eisdem diverso modo in urbe et in agris celebratis.'

670. *paganis facis*] Each *pagus* had a common altar for the use of the inhabitants. The sacrifice was of a propitiatory character, and as at the Palilia (iv. 735) there was a *lustratio*, a ceremonial purifying or 'blessing' of the fields and the people. To mother earth especially a cake was offered of her own produce. The nature of the Roman *pagi* will be best understood from the account of Dr. Arnold, Hist. of Rome, i. p. 79. They were strongholds erected by the country tribes on high ground, to afford refuge both to husbandmen and cattle in case of a hostile invasion. 'Here they all met once a year, and every man, woman, and child, paid on these occasions a certain sum, which being collected by the priests, gave the amount of the whole population.'

674. *causam*] 'Originem, i. e. 'semina.' The usual rule respecting *hic* and *ille* is here violated.

679. *perpetuos*] 'Unchecked,' 'uninterrupted.' Supra, 122.—*usta*. This word, like *torreo* and *torridus*, is used alike of cold and heat, the effects of which on vegetation are nearly the same. Inf. iv. 917, 'adusta gelu.' Trist. iii. 2. 8, 'ustus ab assiduo frigore Pontus.' Georg. i. 186, 'neu boreae penetrabile frigus adurat.' Though snow does not hurt our cereals, the maize and millet of the Italians seem to have suffered from it.

684. *aves*] Here also we must not think of rooks and sparrows, the real or supposed enemies of our farmers, but the 'improbis anser Strymoniaeque grues,' of Virgil, Georg. i. 119.

685. *parcite granis*] Ants do not really store up corn, as the Romans seem to have believed when they saw them carrying their eggs; nor is it very probable that they ever eat it.

687. *scabrae robiginis*] See iv. 921. Catull. lxxviii. 151, 'ne vostrum scabra tangat robigine nomen.'—*vitio caeli*. Virg. Ecl. vii. 57, 'vitio moriens sitit aeris herba.' They attributed to the air effects which were probably due to the want of draining or other causes.

689. *pinguior aequo*] Cf. iv. 644, 'nunc ager assidua luxuriabat aqua.' Georg. i. 112, 'luxuriam segetum tenera depascit in herba.' *Ibid.* 154, 'infelix lolium et steriles dominantur avenae.'

693. *passura bis ignem*] viz. both in the kiln and in the bak-

ing. It is remarkable that the Romans treated their bread-corn nearly as we treat malt,—they dried it in a kiln before grinding it. The latter art was but rudely performed, and would have been difficult if the grain had been moist and clammy. See inf. ii. 520, seqq., Georg. i. 267, 'nunc torrete igni fruges, nunc frangite saxo.' Aen. i. 178, 'frugesque receptas Et torrere parant flammis et frangere saxo.' The word *fruges*, which is generally, like *fructus*, derived from *fruor*, is perhaps connected with *φρύγειν*, 'to toast.' Thucydides speaks of *πεφρυγμένας κριθάς*, vi. 22.

698. *aptior ensis*] This alludes to the troubles of the civil wars. The same complaint occurs in Georg. i. 507, 'Et curvae rigidum falces conflantur in enssem.'

701. *domui tuae*] The words are addressed to Germanicus, but may have been originally meant for Augustus.

706. *Ledaëis deis*] Castor and Pollux. See Suetonius, quoted on ver. 645. It was vowed by A. Postumius, B.C. 498, in consequence of the aid rendered by the twin deities at the battle of Lake Regillus. See Livy, ii. 42. It stood in the Forum, connected with the spring of Juturna (sup. 463), at which Pollux was fabled to have watered his horse after the battle. Whence Propert. iv. (iii.) 22. 26, 'potaque Pollucis lymphæ salubris equo.'

707. *fratres*] Tiberius and his younger brother Drusus, who rebuilt the temple, or rather, the former in the name of the latter, for he was dead when it was de-

dedicated, A. V. 759. See Merkel, p. cxxvi, sup. 597.—*composuere*. Gierig says, 'conjuncti posuere. Nove sic dictum.' Some explain *constituit*, sup. 649, in the same manner. But there is authority for 'componere templa,' 'to build,' Propert. ii. 6. 5, and v. 9. 74.

711. *Frondebis Actiacis*] As the civil wars were terminated by the decisive victory at Actium, and as Augustus, alive to the blessings of peace, had dedicated an altar to that goddess in the year 741, the poet elegantly rep-

resents her as crowned with bay, and invokes her to preside over the reign of Tiberius. See inf. iii. 882.

716. *nil nisi pompa*] May the tuba be used only in religious processions.

719. *Pacalibus*] A word coined perhaps on the analogy of Compitalia, Floralia, Matralia. He means nothing more than 'imponite pacis arae.'

721. *perennet*] 'Per totum annum eat.' See iii. 523.

722. *propensos*] 'Already disposed to lend a favouring ear.'

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